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CONSTITVTIONES

SOCIETATIS IESV.

CONSTITVTIONES
SOCIETATIS IESV.

ANNO 1558.

ROMÆ, IN ÆDIBVS SOCIETATIS IESV. 1558.

Reprinted from the Original Edition:

WITH

AN APPENDIX,

CONTAINING

A TRANSLATION, AND SEVERAL IMPORTANT DOCUMENTS.

CÆCUM SCELUS OMNE.—VIRG.

LONDON:
J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE, PALL MALL; SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT; AND J. LESLIE, GREAT QUEEN STREET.
1838.

Constitutiones scribi jussit Julius Pontifex, Pauli successor. Et Ignatius diu atque meditatò incubuit. Divina quoque lumina inter commentandum, lacrymas inter scribendum expertus. Quin et Christipara ad edocendum quoque Magistra descendit.——Cæterum Constitutiones judicatæ sunt spiritu Dei plenæ.

Damiani Synopsis primi Sæculi Societatis Jesu. I. Lib. Cap. VII.

—— ex Hispanico in Latinum verterat Polancus; Typis Calcographis ediderat Romæ Collegium, 1558.

Dam. Syn. II. Lib. Cap. X.

—— Præposito Assistentes quatuor, Natalem, Consalvium, Polancum, Madridium (assignatos)
Et Polanco insuper Admonitoris munus à Patribus, Secretarii et Procuratoris Generalis à Præposito additum.

Dam. Syn. II. Lib. Cap. II.

1577—Joannes Polancus occubuit—libellorum utilis Scriptor.

Dam. Syn. IV. Lib. Cap. VII.

PRINTED BY ROBERT ...

PREFACE.

Whatever degree of notoriety the Constitutions of the Society of Jesus might have attained, their authoritative promulgation did not occur until 1761, when in the course of the celebrated suit of the MM. Lionci and Father La Valette,* the Jesuits were "so inconsiderate as to produce the mysterious volume of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision, which previous to that event it was impossible to attain."†

The authors of this extraordinary code, conscious of the just clamour which would be excited by its publication, obliged all

* "Cette question fournit au parlement une occasion toute naturelle de demander à voir ces constitutions fameuses, qui jamais n' avaient été ni examinées, ni approuvées avec lec formes requises. L' examen de ces constitutions, et ensuite celui de leurs livres, a fourni des moyens *juridiques* plus que suffisans pour déclarer leur institut contraire *aux loix du royaume, à l' obéisance due au souverain, à la sureté de sa personne, et à la tranquillité de l' état.*"

D' Alembert's Essai sur la destruction des Jesuites. pp. 112. 113. ed. 1765.

† Dr. Robertson. Charles V. vol. ii. p. 460. 1st. ed.

members of the order to maintain a profound secrecy respecting it.* The whole of their mysterious polity was never discovered to the ordinary, nor even to all the professed Jesuits. "To the novices are communicated only the Apostolical Letters of Julius III. the abridgment of the Constitutions, and the common rules. Nor have the other Jesuits access to any additional information concerning the nature of their Institutes, but such as relates to the charge with which they are immediately intrusted."† No Jesuit therefore, who might be expelled from the Society, could possibly reveal its secrets in any complete and satisfactory manner.‡ In a letter from one of the assistants of the order at Rome, written towards the middle of the eighteenth century, there are expressions of the following import. "It is only since my arrival here, that I understand any thing of the nature of our Society. Its government is a separate science, of which the Provincials themselves know nothing. It is necessary to be in the post which I occupy to begin to comprehend it."§ The still further precaution was adopted by the General of using cyphers in his correspondence; and it was directed, that immediately on the death ‖ of any person, who had in his possession letters from the General, the Assistants,

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* Regulæ Communes, §. 38. cited Monarchie des Solipses, p. 120.

† Monarchie des Solipses, p. 78. Declar. in Exam. cap. i. cited Hist. Gen. des Jes. iii. 239.

‡ Historie du Paraguay sous les Jesuites, per Bernardo Ibanes de Echavarri, 3 vol. 8vo. Amst. et Leipsic. 1780. vol. i. p. 187.

§ Ibid. 194. See Monarchie des Solipses. p. 55. note (2). and Erreurs impies et séditieuses que les Jesuites ont enseignées, &c.

Recueil des Décrets Apostoliques, &c. vol. i. p. 308

‖ Constitutiones. Part VI. Cap. iv. 2.

or the Provincial of the order, such letters should instantly be burned without being read.*

Of the edicts which possessed the force of laws among the Jesuits, there are many, it is believed, which they have never printed ;† and even the Constitutions, properly so called, they have seldom committed to the press, but in the colleges of the order. Whenever they ventured to print this work elsewhere, they always took precautions to secure the whole impression.‡ It was, however, clearly impossible, that these precautions could be universally successful. The order has at all times had too many enemies to be able, for any long period, to retain the exclusive possession of a volume, numerous copies of which were printed, though not published, and which all the activity of malice was exerted to procure.

Hospinian, in the Historia Jesuitica, published in 1619, gives a complete abstract of the Constitutions. They are quoted, with accurate knowledge, in the Catechisme des Jesuites of Pasquier, who died in 1615. They are also set forth in the Historia Jesuitica of M. Ludovicus Lucius, Basle, 1627. M. Benard, the author of the Histoire de la Compagnie de Jesus, printed at Utrecht in 1741, refers to the edition of Lyons in 1607 ; and mention has been somewhere made of an edition in 1599. The extracts from the Constitutions of the Jesuits, which are to be found in the Mercure

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* Chalotais, 160, 161. Echavarri, Histoire du Paraguay, i. 195, 196. "On ne prend ces précautions qu' avec les ennemis. Le régime des Jesuites est-il en état de guerre avec tous les empires?" Chalotais, ubi sup.

† Chalotais, p. 20.

‡ Ibid. p. 27.

Jesuitæ, are taken from an edition printed at Rome in 1583. There is a volume of the CONSTITUTIONES, in small 8vo, in the British Museum, Romæ, 1570.

The edition of Prague, in 2 vols. fol. 1757, is that which was produced on the trial of La Valette, wherein the CONSTITUTIONES occupies 91 pages: "and although it is clear to me," says Mr. Penrose,* "that numerous additions have incontestably been made to the original Constitutions, some, perhaps, such as partially to supersede them, yet *no alteration in the letter of the statute has taken place:* and whatever infidelities may have been committed in other instances, there is no reason to apprehend that the text of the CONSTITUTIONES SOCIETATIS JESU, ROMÆ, 1570, has at any time been violated. This also, I believe, was a re-impression from a preceding edition in 1550." (1558.)

It was in 1558, that the volume of CONSTITUTIONES, translated from the Spanish of Loyola by Father John Polancus, was originally committed to the press by the College of the Society in Rome: a copy of this edition has fallen into the Editor's hands; it is in small 8vo, and so exceedingly rare, that he has no where seen it mentioned except in the Synopsis of Damianus, a work of almost equal scarcity, and in the foregoing paragraph where it

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* I have collated several pages, and the most essential passages, of the edition printed at Rome in 1570, and that of Antwerp in 1702, which have both of them the sanction of the Society. So far as I have compared them, they are precisely similar. The chapters and sections are apparently the same in each.

Bampton Lectures, MDCCCVIII. by the rev. John Penrose, M.A. of Corpus Christi College, Oxford; Appendix XVII. which has furnished the materials for much of this preface.

seems to be obscurely and incorrectly adverted to; this book has supplied the text from which this FIRST ENGLISH EDITION has been faithfully and accurately reprinted.

The partial Collation made by Mr. Penrose has been thoroughly accomplished by subjecting the Roman Copy of 1558, to a scrutiny with that printed at Antwerp in 1702, belonging to the University Library of Cambridge, and the result is appended to the Constitutiones.

Of the Translation it may be sufficient to say that its only merit is undeviating fidelity to the Original, every other consideration being made subordinate to the essential object of giving the exact sense of Loyola's legislation to the English Reader, with a view to call his attention to the insidious practices employed by this fraternity of "vigorous and experienced Rowers," who after a suppression of forty years have been resuscitated as one amongst "the aids which the special Providence of God had put in the power" of the Sovereign Pontiff, to enable him to pilot "St. Peter's Bark" through the storms of his own raising, to the re-establishment of his usurped domination over the Christian Republick.

CONSTITVTIONES

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PROOEMIUM

CONSTITUTIONUM.

1 QUANVIS summa Sapientia et bonitas Dei Creatoris nostri ac Domini sit, quæ conservatura est, gubernatura, atque promotura in suo sancto servitio hanc minimam Societatem Jesu, ut eam dignata est inchoare; ex parte verò nostra interna Charitatis et Amoris illius lex, quam Sanctus Spiritus scribere, et in cordibus imprimere solet, potius, quàm ullæ externæ Constitutiones, ad id adjutura sit: Quia tamen suavis dispositio divinæ providentiæ suarum creaturarum cooperationem exigit; et quia Christi Domini nostri Vicarius id statuit; et sanctorum exempla, et ratio ipsa nos id docet in Domino: necessarium esse arbitramur, Constitutiones conscribi; quæ juvent ad melius in via incœpta divini obsequii procedendum juxta Instituti nostri rationem.

2 Quanvis primum illud sit, et maximi momenti in nostra intentione, quod ad corpus universæ Societatis spectat; cujus unio, et bonum regimen, et conservatio in suo bono statu ad majorem Dei gloriam in primis

quæritur: quia tamen corpus hoc ex suis membris constat, et in ipsa executione primo loco occurrit quod ad singulos spectat, tam in ipsis admittendis, quàm in promovendis, ac deinde per vineam Christi Domini nostri dividendis; hinc exordium sumetur eo favore, quem lux æterna nobis ad honorem et laudem suam conferre dignabitur.

PRIMA PARS

CONSTITUTIONUM

de admissione ad Probationem.

DE EO, QUI ADMITTENDI FACULTATEM HABET.

CAP. I.

1 FACULTAS admittendi ad probationem quorum, et quanta sit; judicio Præpositi Generalis relinquatur; qui in ea communicanda considerabit, quid ad majus servitium Dei ac Domini nostri conveniat.

2 Quando aliquis, qui idoneus videatur, ad nostrum institutum sequendum, ad eum accederet, qui hujusmodi admittendi potestatem non habet, mittere eum poterit ad illum, penes quem ea sit; vel scribere ei, significando qualis ille sit, et quibus præditus Dei donis, qui admitti petit; et exequatur quod ei in Domino præscriptum fuerit: si quidem ille in absentia id præscribendi facultatem habebit.

3 Quia refert plurimum ad divinum servitium, convenientem haberi delectum eorum, qui admittuntur, et diligentiam adhiberi, ut intelligantur quæ ad eorum personam et vocationem attinent: qui talem admittendi facultatem habet, si per se ipsum id ipse non præstet, habeat in iis, qui assiduè apud se agunt, aliquem, cujus opera utatur ad cognoscendum eos, qui ingrediuntur, ad

agendum cum illis, eosque examinandum; qui quidem prudentia præditus sit, et non ignoret agendi modum, qui cum tam variis generibus et conditionibus personarum est tenendus; ut majori cum intelligentia, et utriusque partis satisfactione negotium ad Dei gloriam transigatur.

4 Tam ille, penes quem est facultas admittendi, quàm is, cujus opera ille utitur, habeat oportet cognitionem rerum Societatis, ac Zelum boni progressus ipsius; ut nulla ratione dimoveri ab eo possit, quod in Domino convenientius ad divinum servitium in hac Societate judicaverit; quod ut consequatur, moderatus admodum sit oportet in admittendi desiderio. Et ut liberior sit ab omni minus ordinato affectu; ubi vitii hujusmodi occasio esse posset (ut cum consanguineis, et amicis) ille, in quo aliquid periculi hujusmodi timeretur, examinandi officio non fungatur.

5 Quicunque autem eo fungetur, in scriptis habeat quæ ad tale officium pertinent; quò melius et certius id posset præstare, quod in hac parte ad divinum servitium quæritur.

DE ADMITTENDIS IN SOCIETATEM.

CAP. II.

1 In universum loquendo de iis, qui admittendi sunt, quo pluribus Dei donis naturalibus et infusis præditi ad promovendum juxta Societatis institutum divinum servitium, et quo certioribus experimentis perspecti fuerint; eo magis idonei erunt, ut in eam admittantur.

2 Ut particulatim de his loquamur, qui in Coadjutores admittuntur ad res temporales, vel exteriores curandas, (qui plures esse non debent, quàm qui necessarii sint, ad sublevandum Societatem in iis rebus, in quibus occupari

alii non possunt sine detrimento majoris boni) esse eos oportet (quod ad animam spectat) bonæ conscientiæ, quietos, tractabiles, amatores virtutis ac perfectionis, propensos ad devotionem, qui domesticis et externis ædificationi sint, qui sorte Marthæ in Societate contenti, et ad ejus institutum bene affecti, eam juvare ad Dei gloriam exoptent.

3 Quod ad externa attinet; *honesta specie*, sanitate, ætate, et viribus ad labores corporis, in Societate sufferendos præditi esse deberent; et qui habere, vel certè habituri esse aliquando talentum aliquod ad eam juvandam viderentur.

4 Admittere homines *difficili admodum ingenio*, vel inutiles Congregationi, licet ipsismet non inutile foret, admitti; considerantes tamen instituti nostri finem, ac agendi rationem; persuademus nobis in Domino ad ipsius majus servitium et laudem non expedire.

5 Qui ad hoc admitterentur, ut in rebus spiritualibus Societatem juvarent, considerando quid hujusmodi ministerium requirat, ut animæ proximorum juventur, sequentibus donis Dei ornari eos necesse est.

6 Quod ad intellectum attinet, doctrina sana, vel aptitudine ad eam addiscendam, et in rebus agendis discretione, vel certè indole boni judicii ad eam acquirendam.

7 Quod ad memoriam, aptitudine ad percipiendum, et percepta retinendum.

8 Quod ad voluntatem, ut universæ virtutis et perfectionis spiritualis studiosi sint, quieti, constantes, strenui in iis, quæ ad divinum servitium aggrediuntur; quique Zelo accensi sint pro animarum salute; et ea de causa ad nostrum institutum (quod ad illas juvandas et disponendas ad ultimi sui finis de manu Dei creatoris nostri ac Domini consecutionem rectà tendit) sint affecti.

9 In exterioribus exoptanda est sermonis facultas ad agendum cum proximis pernecessaria.

10 *Species honesta,* quæ ædificationi esse solet iis, quibus cum agitur.

11 Bona valetudo, ac vires, quibus ferre possit instituti nostri labores.

12 Ætas, quæ ad ea quæ dicta sunt, conveniat, quæ quidem, ut admittantur ad Probationem, excedere debet Decimum quartum annum; ut ad Professionem verò, Vigesimum quintum.

13 Dona externa, nobilitatis, divitiarum, existimationis, et similia ut non satis sunt, si desint alia; ita, cùm suppetent, non erunt necessaria: quatenus tamen ad ædificationem faciunt, reddunt magis idoneos, ut admittantur, qui sine ipsis alioqui essent idonei propter dotes alias prædictas; in quibus quo magis præcelluerit qui admitti cupit, eo magis erit ad hanc Societatem aptus ad Dei Domini nostri gloriam; quo vero minus erit in eo quod excellat; eo minus erit idoneus. Quæ tamen mensura omnibus in rebus teneri debeat, unctio sancta divinæ Sapientiæ eos docebit, qui id curæ ad ejus obsequium ac laudem uberiorem susceperunt.

DE IIS, QUÆ IMPEDIUNT, NE QUIS IN SOCIETATEM ADMITTATUR.

CAP. III.

1 Quamvis Charitas et Zelus animarum, in quo se Societas hæc exercet juxta instituti sui finem, omnia hominum genera complectatur, ut eorum serviat spirituali utilitati, ac ad beatitudinem consequendam in Domino juvet; ut tamen in Societatis ipsius corpus admittat, amplecti non debet, ut dictum est, nisi quos judicabit ad propositum Societatis finem utiles fore.

2 Ex impedimentis ad admissionem nonnulla eos, qui vellent ingredi, omnino excludunt: quia rationes multæ et graves, nos ad id in Domino movent. Ea verò hujusmodi sunt.

3 Aliquando a gremio sanctæ Ecclesiæ abscessisse, Fidem abnegando inter infideles, vel incidendo in errores contra eam, in quibus reprobatus fuerit per publicam sententiam: vel se more Scismatorum ab Ecclesiæ unitate sejunxisse.

4 Perpetrasse homicidium: vel esse propter enormia peccata infamem.

5 Assumpsisse Religionis habitum: vel Eremitam aliquando cum vestitu monachali fuisse.

6 Matrimonii vinculo, vel servitutis legitimæ ligatum esse.

7 Capitis infirmitatem pati, unde accidat obscurari, et parum sanum esse judicium; vel si notabilem habeat ad illud dispositionem; ut in Examine fusius tractatur.

8 Cætera impedimenta quanvis sigillatim accepta à Societate non omnino excludant, reddunt tamen minus idoneum eum, qui admitti exoptat; et posset tanti momenti esse defectus; ut e servitio Dei non esset futurum, cum eo quenquam admitti.

9 Impedimenta autem hæc secundaria, de quibus modo est sermo, hujusmodi sunt. Quod ad interiora attinet, passiones vel affectus, qui domari non posse videantur; vel peccatorum habitus, de quibus non adeo magna emendatio speretur.

10 Intentio minus recta, quàm par esset, ad Religionis ingressum; ut quæ cum humano aliquo fine sit admixta.

11 Inconstantia, vel remissio animi notabilis, ex qua qui de ingressu agit, inutilis credatur ad Societatis munera obeunda.

12 Indiscretæ devotiones, quæ sæpe in causa esse solent, ut

aliquis in illusiones Dæmonis, et non exigui momenti errores incidat.

13 Litterarum ignorantia; vel ingenii, aut memoriæ, ad eas addiscendas, vel linguæ ad explicandum defectus, in illis, qui præ se ferunt intentionem vel desiderium ulterius progrediendi, quàm solent Coadjutores temporales.

14 Judicii defectus, et notabilis in *proprio sensu obduratio*: quæ Congregationibus multum solet facessere negotii.

15 In exteriori homine, defectus in integritate corporis, morbus, debilitas, vel notabilis deformitas. Ætas valde tenera, vel plus satis provecta. Æs alienum: vel civiles obligationes.

16 Quo hujusmodi defectibus quis magis est obnoxius, eo minus est idoneus, ut Deo Domino nostro in hac Societate ad animarum auxilium serviat: et qui facultatem habet admittendi, videat, ne charitatis particularis affectus universali prævaleat; quæ ut magis ad gloriam et honorem Christi Domini nostri facit, ita semper præferri debet.

DE MODO ADMITTENDI.
CAP. IV.

1 Quia nobis in Domino persuademus, ad hoc, ut divina et summa Majestas ministerio hujus minimæ Societatis uti dignetur, multum referre, ut qui ad eam admittuntur, non solùm diu probentur antequàm in ejus corpus cooptentur, verùm etiam ut valde noti sint, antequàm ad Probationem eam admittantur, quæ fit in communi convictu cum domesticis: expedit habitationem aliquam nostræ communi conjunctam designari, ubi, qui ad Probationem admittuntur, hospitum more Duodecim dies, vel usque ad Viginti, et amplius, prout Superiori vide-

bitur, diversentur; ut id temporis de iis, quæ pertinent ad Societatem, illi certiores reddantur; et Societas eosdem plenius in Domino nostro cognoscat.

2 In hanc domum, quæ primæ Probationis dicitur, facilius admitti possunt, qui id optant; si clarè ad Dei et Domini nostri JESU Christi obsequium idonei in hac Societate esse viderentur; et contrà, qui clarè non esse tales cernerentur, consilio (et siquid aliud charitas suggerit) adjuti, ut alibi Deo ac Domino nostro servire curent, statim dimitti poterunt.

3 Quòd si res non esset Societati tam clara, quàm oporteret; postquàm qui admitti cupit, voluntatem suam proposuerit, et de primis impedimentis decenter interrogatus fuerit, summam nostri instituti, probationesque ac difficultates, quæ in ea sunt, intellexerit; quanvis efficaciter desiderare videatur in Societatem admitti, ut in ea perpetuò vivat (quod quidem si deesset, ut plurimùm nemo ad Probationem admitti deberet) responsum tamen, ac deliberatio ultima aliquandiu differatur; ut eo tempore res melius considerari, et Deo commendari possit, ac diligentia conveniens adhiberi; ut magis cognoscatur, et ut de ejus constantia periculum fiat. Quantum autem differri oporteat, et quæ diligentia sit adhibenda, prudenti considerationi illius, qui admittendi facultatem habet relinquendum est; qui semper quod Deo magis placere poterit, intuebitur.

4 Postquam in Domino statuetur, quòd ad Probationem aliquem admitti conveniat; solitis vestimentis indutus, aut pro cujusque devotione (*nisi aliud Superiori videbitur*) ingredi poterit, et in prædicta Probationis Domo, seu in loco ad id destinato ut hospes constituetur; ac postridie, quomodo eo in loco se gerere debeat, ei declarabitur, ac nominatim, ne verbo, aut scripto (*nisi*

Superiori aliqua de causa non levis momenti aliud videtur) cum externis, vel domesticis agat, præterquam cum iis, qui ad id designati a Superiore fuerint. Quod fit, ut liberius secum et cum Deo perpendat vocationem suam, ac propositum divinæ ac summæ Majestati in hac Societate serviendi.

5 Elapsis duobus aut tribus diebus post ingressum in domum Probationis, examinari accuratius incipiat, prout in officio Examinatoris declaratur: et relinquatur ei scriptum Examen, ut solus id maturius consideret; postea eidem ostendantur Diplomata Apostolica; ac Constitutiones, et Regulæ in Societate ac domo, quam ingreditur, observandæ; et qui litteris operam dederunt, de singulis facultatibus, in quibus versati sunt, singulas prælegant lectiones, et id coram eis, qui a Superiore ad ejus talentum in doctrina, et proponendi modo cognoscendum sunt constituti.

6 Eodem hoc tempore primæ Probationis conscientiam suam Superiori, vel ei, quem ipse delegaverit, aperiet (*nisi* id negotii cum Superioris consensu in aliud tempus differretur) et generaliter confitebitur (si nondum id fecisset) et illi quidem Confessario, *qui a Superiore fuerit ad id destinatus.* Et cùm in libro ad id designato scriptum fuerit, et manu ejus subscriptum, quicquid domum tulit, et ejus consensus ad observanda omnia ei proposita; postremò post reconciliationem accepto sanctissimo Eucharistiæ Sacramento, ingredietur in domum communis habitationis; ubi cum aliis versari, et in secunda Probatione diutius exerceri solent novitii.

7 Quod dictum est de iis, qui tunc primùm ad Societatem admittuntur, bona ex parte cum illis observabitur, qui à studiis, aut aliis locis Societatis, ubi diligenter examinati non fuerint, veniunt; qui quidem non, ut Professi, vel

Coadjutores formati, in corpus Societatis admissi sunt; ut quo majori cum luce procedetur, eo quisque constantior in sua vocatione maneat; et ipsa etiam Societas melius discernat, an conveniat ad majorem laudem, et gloriam Dei et Domini nostri illum apud se retinere.

SECUNDA PARS

quæ ad eos dimittendos pertinet, qui ad Probationem admissi fuerant, et parum apti ad Societatem inveniuntur.

QUI DIMITTI POSSUNT, ET PER QUOS.

CAP. I.

1 UT autem ad propositum huic societati finem divini obsequii et auxilii animarum convenit conservari, et numero augeri *operarios idoneos ac utiles* ad Dei opus promovendum; ita dimitti eos oportet, qui tales non fuerint; et successu temporis deprehendatur, vel quòd non sit eorum vocatio, vel quòd ad commune bonum Societatis non conveniat, ut in ea maneant. Sed tamen ut non nimis faciles esse ad admittendum, ita neque ad dimittendum imò minùs oportet: sed maturè omnino et consideratè in Domino procedendum est. Et quanvis causas ad dimissionem dignas eo graviores esse oportet, quo quis arctius Societatis corpori conjunctus est; quantumlibet tamen quisque sit conjunctus, in quibusdam casibus separari ab ea posset, ac deberet: ut sequenti capite videbitur.

2 Dimittendi facultas in primis ad universam Societatem

pertinet, quando in Congregationem generalem conveniret: Eadem erit penes Præpositum generalem in omnibus, præterquam si quid ad ipsius personam pertineret. Penes reliquos ex Societate tantum erit hujus facultatis, quantum eis a capite collatum fuerit. Præpositis tamen Provincialibus amplam satis conferri expediet, ac debita proportione etiam Præpositis Localibus, et Rectoribus Collegiorum, quibus videbitur esse conferenda; ut eo melius in toto Societatis corpore *subordinatio sanctæ Obedientiæ* servetur, quo clarius intelligent inferiores se a suis immediate Superioribus pendêre, et quod conveniat plurimùm, imò necesse sit in omnibus eis subesse propter Christum Dominum nostrum.

DE CAUSIS, PROPTER QUAS DIMITTI ALIQUEM CONVENIAT.

CAP. II.

1 Causas eas, quæ ad aliquem dimittendum sufficiant, ponderare coram Domino debebit prudens charitas Superioris, qui hujusmodi facultatem habuerit; sed generatim loquendo, quatuor eorum genera fore videntur.

2 Primum, si in Domino judicaretur, contra ipsius honorem et gloriam fore, quòd is in hac Societate maneret, qui videatur in quibusdam pravis affectibus aut vitiis, quæ divinam offendunt Majestatem, corrigi non posse; quæ eo minus tolerari deberent, quo graviora essent, et plus culpæ haberent; licet aliis nullum offendiculum (quòd manifesta non essent) præberent.

3 Alterum est, si existimaretur in Domino, aliquem retinere, contra Societatis bonum fore, quod cùm universale sit, haud dubie bono particulari alicujus præferri ab eo debet, qui syncere divinum obsequium quærit. Tale

quid esset, si in Probationum decursu aliqua impedimenta, vel insignes defectus in Examine suppressi detegerentur; vel si experimento comperiretur, valde inutilem fore eum, et per quem præpedienda magis, quam adjuvanda esset Societas, propter ejus insignem ad quævis ejus munera ineptitudinem, et multo magis dimitti oporteret, si Societati damnum allaturus malo vitæ exemplo videatur, ac præcipuè si *inquietus* esset, et verbis aut actibus offendiculum aliis præberet. Hoc enim tolerare, charitatis non esset, sed vitii contrarii in eo quidem, qui tenetur conservare quietem, et bonum statum Societatis sibi commissæ.

4 Tertium, si judicaretur, id fore contra Societatis, ac simul ipsius dimittendæ personæ bonum; quod ex parte corporis posset accidere, si tempore Probationis in aliquo morbus, aut debilitas hujusmodi cerneretur, cum qua eum non posse progredi in laboribus instituto nostro, ac procedendi modo convenientibus ad Deo serviendum videretur: ex parte rerum animi, quandò, qui ad probationem admissus fuit, se componere ad vitam *sub Obedientia* et juxta modum procedendi Societatis ducendam non posset; quòd nequeat, vel nolit *proprium suum sensum aut judicium infringere;* vel propter alia impedimenta, quæ a natura, vel a consuetudine permanarent.

5 Quartum, si cerneretur id fore contra bonum aliorum, qui de Societate non sunt: Ut si detegeretur vinculum matrimonii, vel servitutis legitimæ, vel æs alienum magni momenti: quibus in rebus, dum initio examinaretur, veritatem subticuisset. Quævis harum quatuor causarum satis esse videtur, ut Deo gratius fore judicemus, honestè dimitti eum, in quo locum habuerint, quàm imprudentem in eo retinendo charitatem exercere.

DE MODO DIMITTENDI.

CAP. III.

1 Cum iis, qui dimittendi erunt, observari eum modum conveniet, qui in conspectu Dei dimittenti, dimisso, et aliis domesticis, et externis maximè satisfaciat. Quod attinet ad dimittentem ob causas superius dictas tria observentur.

2 Primum est, ut oret ipse Dominum, et domi orari ea intentione curet (quanvis particularia non intelligantur) ut significare Dominus noster dignetur ea in re, de qua agitur, suam sanctissimam voluntatem.

3 Alterum, ut conferat cum aliquibus, seu aliquo ex domesticis, qui ad hoc negotium aptiores videantur; et audiat, quid illi sentiant.

4 Tertium, ut omnem exuendo affectum, et majori Dei gloria præ oculis constituta, ac communis boni, tum etiam (quoad ejus fieri poterit) particularis ratione habita, expendat hinc inde causas, et statuat, an dimittere debeat, nec ne.

5 Quod ad dimissum attinet, tria itidem observentur. Primum exterius; ut recedat ex domo, quantum fieri possit, sine dedecore vel ignominia, ac secum omnia sua ferat.

6 Alterum interius; ut eum dimittendum Superior curet, conservata, quantum fieri potest, charitate ac benevolentia mutua erga domum, et quanta cum consolatione in Domino fieri poterit.

7 Tertium; ut circa statum vitæ studeat eum dirigere ut aliquam convenientem viam serviendi Deo ineat, vel in Religione, vel extra eam; prout divinæ voluntati convenientius fore videbitur. Demum consilio et oratione, et si quid aliud charitas dederit, juvare curet.

8 Ut satisfiat aliis domesticis, et externis, tria etiam observentur.

Primum est, ut sedulo curetur, ne quid perturbationis in alicujus animo propter dimissionem maneat, ratione reddita, quantum satis erit, quibus reddi opus sit: abstinendo, quantum fieri poterit, a defectibus, qui publici non fuerint, declarandis; quanvis in eo, qui dimittitur, nonnulli deprehensi fuissent.

9 Alterum; ut studeatur, ne malè affecti maneant, erga dimissum, et quantum fieri possit, ne de eo malè sentiant; sed potius ejus vicem doleant, et in Christo eum diligant, ac divinæ Majestati in suis orationibus, ut eum dirigere, et ei Misericordiam impendere dignetur commendent.

10 Tertium, ut detur opera, ut ejus exemplo juventur, si qui minori cum ædificatione, quàm par esset domi versantur; et timeant, ne sibi tantundem accidat, si non annitantur proficere. Et externi itidem, quibus id innotuerit, ædificationem accipiant, quod domi non tolerentur, quos tolerari ad Dei gloriam non convenit.

QUOMODO SE GERAT SOCIETAS CUM IIS, QUI SUA SPONTE RECEDERENT, VEL QUOS IPSA DIMITTERET.

CAP. IV.

1 Qui dimittuntur, vel injussi discedunt ab aliquo loco in alium ejusdem Societatis, videntur nobis in Domino admittendi non esse, nisi prius qui dimisit, vel qui loco præest, unde injussus discessit, vel alioqui Generalis, aut qui ejus vices gerit, admonitus suum præstiterit assensum; ne defectus cognitionis rerum, aut personarum alicujus erroris in Dei offensam causa sit.

2 Communicationem autem facultatum, aut gratiarum,

quæ iis ut Societatis membris concessæ fuerant, simul atque membra esse desierint, constat cessare.

3 Declaretur iis, qui dimittuntur, quòd *absoluti* maneant à votis simplicibus, si ea juxta formulam Societati consuetam (quæ in quinta parte videbitur) emiserint; quodque *nulla alia dispensatione indigeant*.

4 Ad eos reducendos, qui sine licentia recederent, si prius parum idonei ad Societatem habebantur, nulla diligentia opus erit; sed potius dirigantur ad aliud institutum, ubi Deo servire possint, *relaxatis votis*, si ea emiserint, ut omnes scrupuli eis eximantur.

5 Si hujusmodi essent, ut Deo gratum fore videretur eos non sic relinquere, præcipuè, si ex aliqua vehementi tentatione, aut ab aliis decepti egressi videantur, diligentia adhiberi ad eos reducendos poterit; et privilegiis ad negotium hujusmodi concessis à sede Apostolica, quantum Superiori in Domino videbitur, uti licebit. Et cùm aliquis horum sic reductus esset, committetur prudentiæ ejusdem Superioris; ut videat, num satisfactione aliqua opus sit, an melius omnino censeat, in spiritu mansuetudinis procedere; qua in re et ejus, qui reductus est, bonum, et ædificatio domesticorum spectanda est.

6 Si quis sponte sua ad Collegium, vel domum, unde sine facultate recesserat, rediret, et alioqui idoneus ad Deo serviendum in ea judicaretur; considerandum erit, an veram perseverandi voluntatem afferat, et an sit paratus ad quamvis satisfactionem et probationem: quòd si secus esset, ut qui veræ pœnitentiæ signa non ostendit, admitti non merebitur.

7 Si, qui fuit meritò dimissus, ad eandem domum, unde dimissus est, rediret, ad quamvis satisfactionem paratus; Si adhuc eædem rationes, propter quas fuit dimissus, manerent; perspicuum est, non esse admittendum: Si

non manerent, et qui dimisit, judicaret Deo gratum fore, ut denuo reciperetur in eandem, vel aliam domum; admoneat Generalem, vel Provincialem Præpositum; et quod ab eo præscriptum fuerit, exequatur.

8 Sive recesserit sponte sua, sive dimissus qui redit; si admittatur, denuo examinari debet, et generalem confessionem ipso in ingressu ab ultima, quam domi fecit, inchoando instituere; et aliis probationibus et experimentis exercebitur: prout Superiori, habita ratione ædificationis universalis et particularis, ad gloriam Dei videbitur.

TERTIA PARS,

de iis conservandis, et promovendis, qui in probatione manent.

DE CONSERVATIONE IN IIS, QUÆ AD ANIMAM ET PROFECTUM IN VIRTUTIBUS PERTINENT.

CAP. I.

1 UT in iis admittendis, quos ad nostrum institutum vocat Deus talentum ad id conveniens concedendo; et in dimittendis illis, qui, cùm eo careant, se a divina sapientia non esse vocatos ostendunt; consideranda sunt, quæ superius attigimus: ita in eis conservandis in sua vocatione, qui retinentur et probantur in domibus et Collegiis, et in eisdem juvandis, ut sic proficiant in via Dei spiritu et virtutibus, ut sanitatis et virium corporis, quæ ad laborandum in vinea Domini necessariæ sunt, ratio habeatur; consideratione ac providentia

debita opus est: et ita agetur primo loco quidem de iis, quæ ad animam; secundo de iis, quæ ad corpus pertinent.

2 Quod ad animam attinet, cùm tanti referat, eos, qui in probationibus versantur, ab omnibus imperfectionibus et quibusvis impedimentis majoris spiritualis profectus removere; multum ad id confert, omnem communicationem per verba, et scripta ut abjiciant cum iis, qui in proposito sibi instituto intepescendi causa esse possent, et ut in via spirituali incedendo cum iis duntaxat personis, et iis de rebus agant, quæ juvent in divino obsequio ad id consequendum, quod in ingressu Societatis sibi ut scopum præfigebant.

3 Eadem de causa egredi domo non debent, nisi quando, et cum quo socio Superiori visum fuerit. Nec domi hi cum illis liberè pro suo arbitratu colloquantur, sed cum iis tantùm, qui a Superiore præscripti fuerint; quorum exemplo et spiritualibus colloquiis ædificationem accipiant, non autem offensionem, et proficiant in Domino.

4 Omnes diligentissimè curent portas sensuum suorum (oculorum præcipuè, aurium, et linguæ) ab omni intemperantia vel vitio custodire, ac se in pace et vera humilitate interna conservare, et eam in silentio, cùm id observandum est; cùm autem loquendum in circunspectione et ædificatione verborum, et modestia vultus, ac decore sive gravitate incessus motuumque omnium sine ullo impatientiæ aut superbiæ signo exhibere; in omnibus procurando atque optando potiores partes aliis deferre, omnes in animo suo tanquam sibi Superiores ducendo, et exterius honorem ac reverentiam, quam exigit cujusque status, cum simplicitate et moderatione religiosa exhibendo: atque ita fiat, ut se mutuò con-

siderantes, in devotione crescant; Deumque Dominum nostrum laudent, quem quisque in alio, ut in illius imagine, agnoscere studeat.

5 In refectione corporis curandum est, ut temperantia, modestia, et decentia interius, et exterius in omnibus observetur. Præmittatur benedictio, et sequatur actio gratiarum, quas omnes agere debent cum ea, quæ par est, devotione et reverentia. Et dum corpus edendo reficitur; sua etiam animis refectio præbeatur libro aliquo pio potius, quam difficili, quem capere, et e quo omnes juvari possint legendo; vel id temporis aliquis, cui a Superiore id injungetur, concionabitur; vel aliquid simile ad Dei gloriam fiet.

6 Omnes quandiu corpore bene valent, in spiritualibus vel exterioribus rebus habeant in quo occupentur. Et, qui officium vel ministerium aliquod certum habent, ut de auxilio providendum est eis, si sit necessarium; ita cum vacant, aliis rebus occupari deberent; ne otium malorum omnium origo, quoad ejus fieri possit, domi nostræ locum habeat.

7 Ut experiri incipiant *sanctæ Paupertatis* virtutem, doceantur omnes, quod nulla re tanquam propria uti debeant; quanvis necesse non sit probationis tempore possessione bonorum suorum se abdicare; nisi id Superior post elapsum primum annum juberet judicans in hujusmodi bonis tentationum occasionem et minus proficiendi in spiritu habere aliquem, ut qui illis adhæreat aliquo immoderato amore vel confidentia; et tunc qui se exuit bonis suis, sequatur Christi consilia: pro sua tamen devotione adhoc potius, quàm illud opus dispensare bona sua, vel eorum partem poterit; prout intellexerit ad divinum beneplacitum magis convenire; ut in Examine dictum est.

8 Intelligant etiam quòd mutuò dare, vel accipere, vel

dispensare quicquam de iis, quæ domi sunt, minimè possunt, nisi Superior conscius consensum præstiterit.

9 Qui in ingressu ipso, vel post ingressum ad Obedientiam motus sua devotione, vellet bona sua vel eorum partem *in Societatis subsidium* dispensare; haud dubiè opus faceret majoris perfectionis, alienationis, et abnegationis universi amoris proprii non descendendo tenero quodam affectu ad particularia loca, nec juxta illum sua bona huic potius, quam illi applicando: quin potius exoptando majus et universalius bonum Societatis (quæ tota ad majorem Dei gloriam, ac universale bonum, et utilitatem animarum instituta est) hoc judicium ei relinquat, qui ejus universæ curam habet, num applicari huic loco potius, quàm illi in eadem Provincia debeat: quandoquidem ille melius, quàm quisquam alius intelligere potest, quid maximè conveniat, et quid maxime urgeat in omnibus ejus locis, ratione habita Regum, Principum, ac aliorum Potentatuum; ne eis causa ulla offensionis detur; sed ad majorem ædificationem omnium, et spiritualem utilitatem animarum, et gloriam Dei omnia cedant.

10 Doceantur quomodo ab illusionibus Dæmonis in suis spiritualibus exercitationibus caveant, et quomodo se contra omnes tentationes tueantur: simul rationes sciant, quam fieri potest, diligentissimè conquisitas, quibus et ad superandas tentationes utantur, et ad veras solidasque virtutes consequendas insistant; sive plures adsint visitationes spirituales, sive pauciores: curent verò semper in via divini servitii progressum facere.

11 Utantur quotidie conscientiæ suæ examinatione consueta, et octavo quoque die saltem ad Confessionis et Communionis sacramenta accedant; *nisi* aliqua de causa

aliud Superiori videretur: et unus omnium sit Confessarius ab eodem Superiore constitutus, quod si fieri non poterit, quisque certe suum stabilem habeat Confessarium, cui suam conscientiam prorsus aperiat. Qui quidem Confessarius non ignoret, *qui casus Superiori reserventur*. Illi autem reservabuntur, quos ab eo cognosci necessarium videbitur, aut valde conveniens; quo melius et remedium adhibere possit, et suæ curæ commissos præservare ab omnibus, quæ nocitura sunt.

12 Perutile erit, esse domi aliquem virum fidelem et in rebus spiritualibus sufficienter versatum, qui instruat eos ac doceat, quomodo et interius, et exterius sese habere debeant juxta Societatis institutum ac religionem, et ad id eos hortetur, et in memoriam redigat, et amanter admoneat: quem omnes qui in probatione sunt, diligant, ad quem in suis tentationibus confugiant, cui confidenter sua omnia detegant, et a quo consolationem et auxilium in omnibus sperent in Domino: et admoneantur, quòd nullam debeant celare tentationem, quam huic, vel Confessario, vel Superiori non aperiant, imo vero *totam animam suam illis integrè manifestam esse*, pergratum habeant: nec solùm defectus aperiant, sed etiam pœnitentias, vel mortificationes, et devotiones, ac virtutes omnes, voluntate pura optantes ab illis dirigi, sicubi a rectitudine deflecterent, nolentes *suo proprio sensu* duci; nisi conveniat cum judicio illorum, quos *Christi Domini nostri loco* habent.

13 Antevertere oportet tentationes, adhibitis earum contrariis: ut cum quis animadvertitur ad superbiam esse propensus, exerceri is debet in rebus abjectioribus quæ ad humiliandum ipsum utiles futuræ videantur: et sic de aliis pravis animæ propensionibus.

14 Præterea honestatis et decentiæ ratione convenit, fœ-

minas non ingredi domos nostras, nec Collegia, sed tantum ecclesias, et arma nulla nec instrumenta rerum vanarum domi haberi; sed tantum ea, quæ faciunt ad finem illum divini servitii et laudis, quem sibi præfixit Societas.

15 In correctionibus et pœnitentiis injungendis qui modus teneri debeat, prudenti charitati Superioris, et eorum, quos sibi substituerit, relinquetur; qui in eis rationem habebunt dispositionis personarum, et ædificationis universalis et particularis earum ad gloriam Dei. Pœnitentias vero hujusmodi prompta voluntate quisque admittere deberet cum vero emendationis et spiritualis profectus desiderio; etiam si propter defectum culpa vacantem injungerentur.

16 Syndicus, vel censor domi constituatur: cujus erit officium, observare in omnibus quod ad honestatem et decentiam externam pertinet, ecclesiam et domum perlustrando, et siquid non conveniat, adnotando, et Superiori referendo, vel eundem, qui errat, commonefaciendo: si id facultatis ei, ut utilius in Domino suo fungatur officio, tribuetur.

17 Curent omnes ex morbis corporis, cùm acciderint, fructum aliquem capere non solùm ad suam, sed etiam aliorum ædificationem, non impatientes aut morosos se exhibendo, sed potius patientiam veram habendo interius, et exterius præ se ferendo, ac obedientiam medico, et infirmorum præfecto præstando, verbis piis et ædificationem facientibus utendo, quæ ostendant ægritudinem ut donum de manu Creatoris ac Domini nostri (quandoquidem non inferius est sanitate) admitti.

18 Idem sapiamus, idem, quoadejus fieri possit, dicamus omnes, juxta Apostolum. *Doctrinæ igitur dissonantes non admittantur nec verbo in concionibus publicis, nec*

etiam scriptis libris; qui quidem sine approbatione atque consensu Præpositi Generalis (qui censuræ trium, ut minimùm, doctrina ac claro judicio in ea facultate præditorum eos subjiciat) in lucem emitti non poterunt. Imò et judiciorum de rebus agendis diversitas, quæ mater esse solet discordiæ et inimica unionis voluntatum, quantum fieri potest, evitari debet: et contrà unio et conformitas mutua diligentissimè curanda, nec, quæ ei adversantur, permittenda sunt: quò juncti invicem fraternæ charitatis vinculo melius et efficacius possint se divino obsequio, et auxilio proximorum impendere.

19 Quià ad progressum in virtutibus faciendum multum confert antiquorum exemplum, quo reliqui ad eorum imitationem animentur; qui præest aliis (si aliter peculiares ob causas non judicaretur convenire) et omnes alii sacerdotes, qui ei videbuntur, aliquando singulis annis officium, vel officia eorum, qui inserviunt domi, ad tempus aliquod obibunt, quò aliis gratius reddatur hujusmodi ministerium, in quo ad majus Dei servitium et gloriam sunt constituti.

20 Explicetur aliquot diebus in singulis hebdomadibus Doctrina Christiana, ac modus bene et cum fructu confitendi, communicandi, missam audiendi, et in eadem ministrandi, orandi itidem, meditandi, et legendi pro captu uniuscujusque tradatur; cureturque non solum ut addiscant quæ conveniunt, sed etiam ut memoria teneant, et exerceant quæ didicerint: omnesque suum tempus rebus spiritualibus impendant, et devotioni quærendæ pro mensura gratiæ Dei ipsis communicatæ insistant; ad quod conferet aliqua exercitia spiritualia illis, qui nondum se exercuerunt in eis, vel omnia tradere; prout unicuique convenire in Domino judicabitur.

21 Convenit omnes exerceri (si aliquem Superior non eximeret) in concionibus domesticis; ut præterquam quod utiliter expendetur aliqua hora a prandio, animentur et assuescant aliqua ratione (quod ad vocem et modum attinet et ad reliqua) ad munus exercendum; et ut specimen etiam ejus talenti, quod in hoc genere Dominus eis communicat, præbeant; et ut suos bonos conceptus ad suam et proximorum ædificationem exprimant, de iis crebrò tractantes, quæ ad sui abnegationem et in virtutibus profectum, et omnimodam perfectionem attinent; ad ea se invicem exhortando, et præcipuè ad unionem et charitatem fraternam.

22 Magnopere conferet, devotè, quoad fieri poterit, ea munera obire, in quibus præ cæteris exercetur humilitas et charitas. Et in universum loquendo, quanto aliquis se arctius cum Deo conjunxerit, et liberaliorem erga summam Majestatem se præstiterit; tanto eum in se largiorem experietur; et ipse in dies magis idoneus erit ad gratias et dona spirtualia uberiora recipienda.

23 Expedit in primis ad profectum, imò necessarium est, ut *omnes perfectæ Obedientiæ se dedant, Superiorem* (quicunque ille sit) *tanquam Christum Dominum intuentes,* et interna reverentia et amore eum prosequentes; nec solùm in executione externa eorum, quæ injungit; integrè, promptè, fortiter, et cum humilitate debita, sine excusationibus, et obmurmurationibus obediant, licet difficilia et sensualitati repugnantia jubeat; verùm etiam nitantur resignationem et veram *abnegationem propriæ volnntatis et judicii habere; velle ac sentire suum cum eo, quod Superior vult et sentit in omnibus rebus (ubi peccatum non cerneretur) omnino conformantes, proposita sibi voluntate ac judicio Superioris*

pro regula suæ voluntatis et judicii; quo exactius conformentur primæ ac summæ regulæ omnis bonæ voluntatis et judicii, quæ est æterna bonitas, et sapientia.

24 Et ut magis in Obedientiæ virtute se exerceant, convenit, imò etiam necessarium est, ut non solùm Superiori totius Societatis vel domus, sed etiam subordinatis ministris, qui ex illo authoritatem acceperunt, in iis omnibus, in quibus potestatem habent, obediant, et assuescant non intueri, quis ille sit, cui obediunt, sed potius quis ille, propter quem obediunt, qui est Christus Dominus.

25 Diligant omnes Paupertatem, ut matrem, et juxta mensuram sanctæ discretionis suis temporibus ejus effectus aliquos experiantur; et, ut in Examine dictum est, post primum annum exactum parati sint ad temporalia bona distribuenda, quandocunque a Superiore injunctum id fuerit, et ea ratione servata, quæ in Examine proposita fuit.

26 Omnes rectissimam habere intentionem non solùm in statu vitæ, verùm etiam in rebus omnibus particularibus enitantur, id semper in eis syncerè spectantes, ut servire et placere divinæ bonitati propter seipsam et propter charitatem, et eximia beneficia, quibus prævenit nos potius, quam timorem pœnarum, vel spem præmiorum (quamvis hinc etiam juvari debeant) ut in omnibus quærant Deum, exuentes se, quantùm fieri potest, amore omnium creaturarum; ut affectum universum in ipsarum Creatorem conferant, eum in omnibus amando, et omnes in eo juxta sanctissimam ac divinam ipsius voluntatem.

27 Studium, in quod incumbent qui in domibus Societatis probantur, id esse debet, quod eos magis ad superiùs dictam abnegationem sui, et in virtutibus ac devotione profectum juvabit. Studia verò litterarum, in univer-

sum loquendo, in domibus non erunt; nisi in quibusdam, peculiaribus de causis, dispensatione opus esse videretur. Collegia enim ad litteras addiscendas, domus verò ad eas, quas didicerint, exercendas, vel ad præparandum earum fundamentum, humilitatis scilicet, ac omnis virtutis in iis, qui operam eis sunt daturi, comparatæ sunt.

28 Sit aliquis domi, qui singulis hebdomadis, vel certè decimo quinto quoque die, hæc et similia omnibus in memoriam redigat; vel illi hæc legere teneantur: ne pro nostræ fragilis naturæ conditione obliti ab eorum executione cessent. Et aliquoties singulis annis omnes a Superiore sibi pœnitentias injungi propter defectum observationis Regularum petant; ut hæc cura indicium sit illius, quam de suo profectu spirituali in via Dei quisque habere debet.

DE CONSERVATIONE CORPORIS.

CAP. II.

1 Ut nimia solicitudo in iis, quæ ad corpus pertinent, reprehensibilis est; ita cura moderata tuendæ, ad divinum obsequium valetudinis ac virium corporis laude digna, et ab omnibus adhibenda est: et ea de causa, cùm animadverterint aliquid sibi nocere, vel quid alium necessarium esse circa victum, vestitum, habitationem, officiorum exercitationem, et sic de aliis rebus, admoneant omnes ea de re Superiorem, vel quem ad id Superior constituerit, duo interim observantes: Primum, ut antequam ad eum quid referant, se ad orandum recipiant, et post orationem, si senserint rem deferendam ad Superiorem, id faciant; Alterum, ut cùm verbo aut scripto brevi (ne excidat memoria) Superiori rem ex-

posuerint, ei totam curam rei expositæ relinquant: et quicquid ille statuerit, optimum ducant; nec contendere aut urgere per se vel alium (sive concedatur quod petitur, sive non) pergant: quandoquidem sibi persuadere debent, id magis expedire ad divinum bene-placitum ac suum majus bonum, quod Superiori, re intellecta, in Domino visum fuerit.

2 Statuatur tempus edendi, cubandi, surgendi, quod communiter omnes observent.

3 In iis, quæ ad victum, vestitum, et habitationem, et alia corpori necessaria pertinent, curetur cum divino auxilio; ut quanvis sit, in quo probetur virtus, et sui ipsius abnegatio, non desit tamen, quo sustentetur natura, et ad divinum obsequium laudemque conservetur, habita convenienti ratione personarum in Domino.

4 Ut non expedit tanto labore corporali quenquam onerari, ut spiritus obruatur, et corpus detrimentum patiatur; ita aliqua corporalis exercitatio, quæ utrunque juvet, omnibus communiter convenit, etiam illis, qui mentalibus exercitiis debent insistere; quæ quidem externis interrumpi deberent, et non continuari, nec sine mensura discretionis assumi.

5 Corporis castigatio immoderata esse non debet, nec indiscreta in vigiliis et abstinentiis, et aliis pœnitentiis ac laboribus externis; quæ et nocumentum afferre, et majora bona impedire solent. Ideo suo Confessario detegi ab unoquoque convenit quicquid in hac parte faciat; qui si judicat excedi mensuram, aut certè dubitat de excessu, illud ad Superiorem remittat. Hæc autem omnia eo fiunt; ut clarius procedatur, et in animis corporibusque nostris Deo Domino nostro major gloria deferatur.

6 Sit aliquis domi, qui præsit in iis, quæ ad corporis

bonam valetudinem pertinent tum conservandam in sanis et quidem in iis præsertim, qui ex ætate, vel aliis de causis sunt debiliores, tum restituendam in ægrotantibus: cui debent omnes, si malè se habere senserint, id referre; ut de remedio, prout charitas exigit, convenienti provideatur.

7 In iis, quæ pertinent ad rerum temporalium conservationem, præter curam illam, quam omnibus charitas et ratio imponit, æquum erit, alicui demandari hoc munus, ut tanquam bona Domini nostri Jesu Christi propria ea curet. Ad alias etiam functiones, et eas præcipuè, quæ honestius domi, quàm foris fiunt, curandum est, ut officialium necessarius numerus constituatur; et hujusmodi officia Coadjutores in rebus externis, si ea ignorant, addiscant, omnia ad majorem gloriam Dei Creatoris et Domini nostri semper dirigendo.

QUARTA PARS;

de iis, qui in Societate retinentur, instruendis in litteris et aliis, quæ ad proximos juvandos conferunt.

PROOEMIUM.

1 CUM scopus, ad quem Societas rectà tendit, sit, suas ac proximorum animas ad finem ultimum consequendum, ad quem creatæ fuerunt, juvare; cùmque ad id præter vitæ exemplum, doctrina et modus eam proponendi sint necessaria; postquàm in iis, qui admissi sunt ad probationem, jactum esse videbitur abnegationis propriæ et profectus in virtutibus necessarii

bonum fundamentum; de litterarum ædificio et modo eis utendi agendum erit; quò juvare possint ad magis cognoscendum magisque serviendum Deo Creatori ac Domino nostro. Ad hoc Collegia, et aliquando etiam Universitates, vel Studia generalia Societas amplectitur; in quibus qui bonum sui specimen in domibus probationum præbuerunt, nec tamen doctrina ad nostrum institutum necessaria satis instructi accesserunt, in ea et in aliis rebus, quæ ad juvandas animas conferunt, instruantur. Prius ergo de iis, quæ ad Collegia; Deinde de iis, quæ ad Studia generalia pertinent, dicetur, cum eo favore, quem divina Sapientia ad majorem gloriam laudemque suam nobis dare dignabitur.

DE MEMORIA HABENDA FUNDATORUM, ET BENÈ DE COLLEGIIS MERITORUM.

CAP. I.

1 QUONIAM id maximè rationi consentaneum videtur, ut, quantum in nobis situm sit, eorum a nobis pietati ac beneficentiæ satisfiat, quibus divina bonitas ad fundationem ac dotationem Collegiorum utitur administris: Primùm in quovis nostræ Societatis Collegio perpetuò singulis hebdomadibus Missæ semel pro ejus Fundatore et benefactoribus vivis et mortuis celebrentur.

2 Initio item cujusque mensis omnes sacerdotes, qui in Collegio fuerint, pro eisdem semel offerre idem sacrificium perpetuò debent. Singulis insuper annis eo die, quo Collegii cujusque possessio Societati tradita est, cum solennitate Missa pro fundatore et benefactoribus celebretur: et id temporis in eodem Collegio quicunque sacerdotes adfuerint, eòdem sua referent sacrificia.

3 Eodem die candela cerea Fundatori offeratur, aut uni ex suis, qui ipsi sit cognatione proximè conjunctus, aut illi demum, quem ipse Fundator designaverit: in qua candela armorum Fundatoris, aut devotionis insignia extent. Illa verò testabitur Societas, quam Fundatori in Domino debet, gratitudinem.

4 Cùm primùm Societas in Collegii alicujus possessionem venerit; Præpositus Generalis curet indici per universam Societatem, ut quilibet Sacerdos ter sacrum faciat pro superstite Fundatore ipsius Collegii ac benefactoribus; ut illos sua benignitate Dominus in rebus omnibus dirigat, et suis donis semper augeat. Rursus cùm ex hac vita illi excesserint, curabit idem Præpositus Generalis, ubi primùm resciverit, ut per totam Societatem singuli Sacerdotes ter Sacrum pro animabus illorum faciant. Quoties autem dictum est, Missas esse a Sacerdotibus celebrandas; Cæteri omnes, qui in Collegiis degunt, ac sacerdotes non sunt, ad eandem illam intentionem orare debent; quandoquidem ejusdem gratitudinis nomine ubique obligantur in Domino.

5 Fundatores præterea ac benefactores Collegiorum *participes efficiuntur omnium bonorum operum*, quæ tum in ipsis Collegiis, tum in reliqua Societate Dei gratia fiunt.

6 In universum autem tum Fundatoribus, tum etiam ipsorum necessariis et quoad vivunt, et postquam obierint, peculiariter sese devinctam esse Societas ex charitate cognoscat, ut omni officio illos prosequatur, quod a nobis præstari juxta minimam hanc nostram professionem ad divinam gloriam possit.

DE IIS, QUÆ AD ADMITTENDA ET RELINQUENDA COLLEGIA, ET EORUM RES TEMPORALES PERTINENT.

CAP. II.

1 Ad Collegia, quæ liberè Societati offeruntur, ut juxta suas Constitutiones omnino eis utatur, admittenda, Præpositus Generalis nomine totius Societatis plenam potestatem habebit.

2 Si Fundator aliquas conditiones exigeret ordini ac modo procedendi Societati consueto minimè consentaneas; eidem Præposito Generali (auditis sententiis aliorum, quos ipse de hujusmodi rebus melius judicare censebit) considerandum relinquatur, an omnibus perpensis utile sit futurum Societati ad finem divini servitii, quem sibi præfixit, hujusmodi Collegium admittere, nec ne. Sed si temporis decursu se gravari eo onere animadvertet Societas, poterit ipsa in Congregatione generali id proponere, et statuere, ut relinquatur Collegium hujusmodi; vel prospicere, ut onus temperetur, vel certè, ut ad onus id ferendum vires majores præbeantur. Hoc tamen dictum sit, si ante Congregationem hujusmodi Præpositus Generalis huic incommodo, prout in Domino convenit, non occurrerit.

3 Ad relinquenda, vel alienanda Collegia, aut domos jam admissas Præpositus Generalis simul cum ipsa Societate potestatem habebit. Cùm enim id sit perinde, ac si membrum ab ejus corpore præscinderetur, et res alioqui perpetua et majoris momenti sit; cum ea universa communicari melius est.

4 In Collegiis Societatis nec curæ animarum nec obligationes ad Missas celebrandas, neque aliæ hujusmodi admittantur, quæ a studiis distrahere admodum, et ea, quæ in illis ad divinum obsequium quæruntur, impedire

solent : Quemadmodum neque in domibus aliis, vel ecclesiis Societatis professæ ; quæ quoad ejus fieri potest, expedita ad sedis Apostolicæ missiones obeundas, aliaque pietatis opera ad Dei obsequium et animarum auxilium esse debet.

5 Possessionem Collegiorum cum rebus temporalibus, quæ ad ipsa spectant, capiet Societas ; et Rectores, qui ad id munus conveniens habeant talentum, constituet ; qui curam suscipiant conservandi atque administrandi res ipsorum temporales, ac provideant necessitatibus tam materialis ædificii, quàm Scholarium (qui in ipsis Collegiis degunt) eorumque, qui probantur, ut ad illa admittantur, atque eorum etiam, qui extra Collegia gerunt illorum negotia. Totius verò administrationis ratio Rectoribus constet : ut eam reddere, quando et cui per Præpositum Generalem constituetur, possint. At Generalis cùm nec in suum nec in ullorum consanguineorum suorum, nec in professæ Societatis usum bona temporalia Collegiorum possit convertere ; eò purius sese in eorum superintendentia ad majorem gloriam et servitium Dei gerere poterit.

6 In iis Collegiis, quæ duodecim Scholasticos (præter Præceptores) ex propriis redditibus alere possunt, ob majorem populi ædificationem nec petantur eleemosynæ, nec illæ, aut dona ulla oblata admittantur. Si redditus minores fuerint, quàm huic numero alendo sufficiant ; admitti quidem, non autem peti eleemosynæ possent ; *nisi* tanta paupertate Collegium premeretur, ut etiam petere, saltem a quibusdam, esset necessarium. Tunc enim (divinum obsequium et universale bonum præ oculis semper habendo) peti eleemosynæ, imò et ostiatim ad tempus, quandocunque *necessitas* id exigeret, emendicari poterunt.

DE SCHOLASTICIS, QUI IN COLLEGIIS CONSTITUENTUR.

CAP. III.

1 Quod ad Scholasticos attinet, ad quorum institutionem Collegia assumuntur, in primis quales esse debeant, ut ad ea vel mittantur, vel admittantur, considerare in Domino oportebit.

2 Primum omnium cum aliquo ex quinque illis impedimentis in Secunda Parte dictis nullus in Collegio aliquo Societatis inter Scholasticos collocari poterit. Et præter Coadjutores ad ministeria vel auxilium Collegii necessarios, reliqui hujusmodi esse debent, ut secundum rationem sperari possit, idoneos ad vineam Christi Domini nostro exemplo ac doctrinam excolendam esse evasuros. Hi autem quo magis ingeniosi, bonisque moribus ornati, et sani corpore ad ferendos studiorum labores fuerint; eo magis idonei, et citius ad Collegia mitti, vel in eisdem admitti possunt.

3 Ad hæc, illi solùm in Scholasticos approbatos admittentur, qui in domibus vel Collegiis ipsis probati fuerint, et biennio in variis experimentis et probationibus exacto, ac votis cum promissione de Societatis ingressu jam emissis, ad vitam in ipsa perpetuo ducendam ad gloriam Dei admittentur.

4 Præter hos, studia quibusdam conceduntur, qui ante biennium et probationes hujusmodi ad Collegia ex domibus destinantur (quòd sic in Domino expedire videatur) aut in eisdem admittuntur; non tamen approbati Scholastici censentur, donec biennio exacto et votis ac promissione illa emissis, in approbatorum numerum referantur.

DE SCHOLASTICIS ADMISSIS CONSERVANDIS.

CAP. IV.

1 Ad rerum temporalium et externarum ac Collegialium conservationem in iis quæ ad corpus pertinent, quod in Tertia Parte dictum est, sufficiet. Id tamen peculiari cura animadvertendum erit, ut temporibus valetudini corporis incommodis Scholastici non studeant, ut somno quantum temporis satis sit, tribuant; et in laboribus mentis modum servent. Sic enim fiet, ut diutius in illis perseverare tam in litteris addiscendis, quàm in eisdem exercendis ad Dei gloriam possint.

2 Quod attinet ad spiritualia; eadem erit ratio eorum, qui in Collegiis, et qui in Domibus admittuntur, quamdiu in probationibus versantur. Post probationem, cùm studiis vacant, ut est cavendum, ne fervore studiorum intepescat solidarum virtutum, ac religiosæ vitæ amor; ita mortificationibus, orationibus, ac meditationibus prolixis, eo tempore non adeo multum loci tribuetur. Quandoquidem litteris dare operam, quæ syncera cum intentione divini servitii addiscuntur, et quodammodo totum hominem requirunt, non minus, quam in illis versari tempore studiorum, imò magis Deo ac Domino nostro gratum erit.

3 Itaque præter sacramenta Confessionis ac Communionis (ad quæ octavo quoque die accedendum erit) et præter Missam, quam quotidie audient; horam unam impendent recitando Beatissimæ Virginis officio, ac examinandis bis quotidie suis conscientiis cùm aliis orationibus pro cujusque devotioni usque ad prædictam horam explendam, si expleta non fuerit. Quæ omnia juxta ordinationem ac judicium majorum suorum, quibus obedientiam *Christi loco* præstare debent, facient.

4 Aliqui (cujusmodi esse possent Coadjutores illi, qui legere non didicerunt) præter Missam, horam etiam unam recitando Rosario vel Coronæ Beatæ Mariæ Virginis cum duplici examine quotidiano, vel aliis orationibus pro cujusque devotione, ut de Scholasticis dictum est, impendent.

5 Ad devotionis augmentum, et ad excitandam qua Deo obstricti sunt, obligationis memoriam, et ad majorem studentium in sua vocatione confirmationem, bis annis singulis, in festis videlicet Resurrectionis, ac Nativitatis, *simplicia vota*, quæ juxta formulam in Quinta Parte, capite IV. dicendam emiserunt, congruum erit *renovare*. Et qui ea non emisisset, exacto biennio probationis, ut in Examine proponitur, emittet.

6 Cùm ad publicas Scholas eundum erit (nam alia loca injussu Superiorum non petent) eant et redeant invicem associati cum ea modestia interiori ac exteriori, quæ ad sui et aliorum ædificationem conveniat; et eorum colloquia cum Scholasticis externis sint solùm de rebus ad litteras vel profectum spiritus pertinentibus; prout ad majorem Dei gloriam omnibus utilius fore judicabitur.

DE DOCTRINA, CUI SCHOLASTICI SOCIETATIS STUDERE DEBENT.

CAP. V.

1 Cùm doctrinæ, quæ in hac Societate addiscitur, hic scopus sit, suis et proximorum animis Dei favore aspirante prodesse; hæc erit in universum et in particularibus personis mensura, ex qua quibus facultatibus addiscendis nostri incumbere, et quousque in eis progredi debeant, statuatur. Et quia generatim loquendo, litteræ humaniores diversarum linguarum, Logica itidem, Natu-

ralis ac Moralis Philosophia, Metaphysica, et Theologia tam quæ Scholastica, quam quæ Positiva dicitur, et sacra Scriptura ad id adjuvant: harum facultatum studiis operam dabunt qui ad Collegia mittuntur; et quidem majori cum diligentia illis vacabunt, quæ ad finem prædictum, habita ratione temporis, loci, et personarum, supremus Moderator studiorum magis in Domino convenire judicabit.

2 Ad particulares personas descendendo, quid hi vel illi addiscere debeant, Superiorum prudentiæ relinquetur. Qui tamen indole ingenii præditus esset, quo in dictis facultatibus solidiorem doctrinam consequetur, eo rem utiliorem faceret.

3 De tempore alicui ex his Scientiis impendendo, et quando ad utiliores sit progrediendum, Rector adhibita examinatione convenienti considerabit, et statuet.

4 Sequantur in quavis facultate securiorem et magis approbatam doctrinam, et eos authores, qui eam docent: cujus rei penes Rectorem (qui, quod statuetur in universa Societate ad majorem Dei gloriam, sequuturus est) cura sit.

QUOMODO JUVENTUR SCHOLASTICI AD HAS FACULTATES BENE ADDISCENDAS.

CAP. VI.

1 Ut autem Scholastici plurimum in doctrina proficiant; in primis animæ puritatem custodire, ac rectam studiorum intentionem habere conentur, nihil aliud in litteris, quàm divinam gloriam, et animarum fructum quærentes; et in suis orationibus gratiam, ut in doctrina proficiant ad hunc finem, crebrò petant.

2 Præterea seriò et constanter animum studiis applicare

deliberent, sibique persuadeant, nihil gratius se Deo facturos in Collegiis, quàm si cum ea intentione, de qua dictum est, studiis se diligenter impendant. Et licet nunquam ad exercenda ea, quæ didicerint, perveniant; illum tamen studendi laborem ex obedientia et charitate (ut par est) susceptum, opus esse magni meriti in conspectu divinæ ac summæ Majestatis apud se statuant.

3 Impedimenta etiam removeantur, quæ a studiis animum avocant, tam devotionum ac mortificationum, quæ vel nimiæ vel sine ordine debito suscipiuntur, quàm curarum et occupationum, quæ domi in officiis domesticis, et foris colloquiis, confessionibus, atque aliis erga proximos functionibus assumuntur: quatenus ab eis declinari in Domino poterit. Est enim laudabile, quò aliis postea utiliores cum doctrina, quam didicerint, se præbeant, hujusmodi exercitia (licet pia) donec studia sint absoluta, differri. Et hæc quidem omnia majori cum studio obsequii et gloriæ divinæ fiant.

4 In disciplinis ordo servandus est, ut prius in Latina lingua solidum jaciant fundamentum, quam Artium liberalium, et in iis, antequam Theologiæ Scholasticæ, et quidem in hac, antequàm Positivæ studiis se dedant. Sacræ scripturæ vel eodem tempore, vel postea tractari poterunt.

5 Linguæ vero illæ, in quibus scriptæ vel versæ fuerunt, prius, aut posterius, ut Superiori pro varietate causarum occurrentium, ac diversitate personarum videbitur, disci poterunt. Itaque ordo temporis ejus prudentiæ relinquetur. Sed si linguarum studio nostri vacant, inter cætera, ad quæ discentium intentio feratur, illud sit, ut versionem ab Ecclesia approbatam defendant.

6 Scholastici omnes lectiones publicorum Professorum juxta Rectoris Collegii arbitrium audiant: quiquidem

Professores sive de Societate illi sint, sive externi, optandum est, ut docti, diligentes, et assidui, et profectus studentium tam in lectionibus, quàm in aliis litterariis exercitationibus studiosi sint.

7 Bibliotheca communis, si fieri potest, in Collegiis habeatur; cujus clavis illis, qui juxta Rectoris judicium habere debebunt, tradatur. Præter hos autem, quisque libros alios, qui necessarii fuerint, habebit.

8 Scholastici in audiendis lectionibus sint assidui, et in eis prævidendis diligentes; et postquam eas audierint, repetendis, iis, quæ non intellexerint, interrogandis, aliis vero, quæ oportuerit, adnotandis; quò in posterum memoriæ defectui consulatur.

9 Rector autem Collegii id curæ habeat, ut videat, num Magistri, et discipuli suum in Domino officium faciant, nec ne.

10 Cùm perutilis sit (præsertim Artium, ac Theologiæ Scholasticæ studiosis) disputandi usus; intersint Scholastici communibus Scholarum, ad quas accedunt (licet non sint sub cura Societatis) disputationibus, et singulare sui specimen in doctrina præbere, modeste tamen, curent. Convenit etiam singulis Dominicis, vel aliquo alio die hebdomadæ in Collegio nostro aliquem ex quavis Classe, Artium ac Theologiæ studiosorum à Rectore designatum à prandio (si aliqua ex causa peculiari impedimentum non accideret) aliquas positiones tuendas suscipere; quæ pridie ejus diei sub vesperum valvis Scholarum (quò ad disputandum vel audiendum, qui vellent, convenirent) essent affigendæ; quibus breviter ab eo, qui responsurus est, confirmatis, argumentari ex domesticis vel externis liceat cuicunque libuerit: aliquis tamen præsit oportet, qui argumentantes dirigat, et ex ea concertatione eliciat declaretque ad audientium

utilitatem doctrinam, quæ tenenda sit; qui signum etiam det finiendi iis, qui disputant, ac tempus sic distribuat; ut omnibus, quoadejus fieri poterit, disputandi locus detur.

11 Præter hæc duo disputationum prædictarum genera, quotidie aliquod tempus designandum, quo in Collegiis præsidente aliquo, ut diximus, disputetur; ut ea ratione et ingenia magis exerceantur, et difficilia, quæ in his facultatibus occurrent, magis ad Dei gloriam elucidentur.

12 Qui litteris humanioribus vacant, sua etiam stata tempora ad conferendum et disputandum de iis, quæ pertinent ad studia illa, coram aliquo, qui eosdem dirigere possit, habebunt: et Dominicis, vel aliis constitutis diebus alternatim vel suæ facultatis positiones à prandio tuebuntur, vel se in componendo carmine, aut soluta oratione exercebunt; sive id ex tempore proposito ibidem themate ad explorandam promptitudinem fiat; sive domi composita de re prius proposita illic publicè legantur.

13 Omnes quidem, sed præcipuè humaniorum litterarum studiosi latinè loquantur communiter; et memoriæ quod a suis Magistris præscriptum fuerit, commendent, ac stylum in compositionibus diligenter exerceant; nec desit qui eisdem corrigendis operam suam impendat. Licebit etiam nonnullis juxta Rectoris arbitrium præter eos authores, qui præleguntur, quosdam etiam alios privato studio legere; et singulis hebdomadis die aliquo designato unus ex provectioribus à prandio orationem latinam aut græcam de re aliqua ad ædificationem domesticorum pertinente, qua ad perfectiora in Domino animentur, habeat.

14 Præterea Artium et Theologiæ studiosi potissimùm, sed et reliqui suum habeant privatum studium et quietum,

quo melius et exactius ea, quæ tractata sunt, intelligant.

15 Ut reprimi oportet quorundam cursum plus æquo concitatum in studiis; ita movendi, incitandi, et animandi ad studia sunt alii, quibus id necessarium est; quod ut melius præstare possit Rector, intelligat oportet per se, et per aliquem, alium cui Syndici, vel Visitatoris studiorum curam ipse dederit, quomodo Scholastici suum officium faciant. Quòd si animadverteret aliquem in studiis tempus inutiliter terere, quòd nolit, aut certè non possit progressum in litteris facere; expedit illum ab eis removere, et ejus loco alium, qui ad scopum divini servitii in Collegiis præfixum magis proficiat, constituere.

16 Absoluto studio alicujus facultatis, eandem privatim repetere conveniet, authorem unum aliquem, vel plures, quàm prius, juxta Rectoris arbitrium legendo. Poterit autem ex eis, quæ ad eam facultatem pertinent, si eidem Rectori visum fuerit, in scripta brevius, distinctius, et accuratius, redigere ea, quæ prius in lectionum decursu scripserat, cum minori doctrina præditus erat, quam peracto studiorum curriculo.

17 Suis constitutis temporibus se ad publicos actus examinationum ac responsionum præparent; et ad gradus consuetos, qui per diligentem examinationem digni invenientur, promoveri poterunt. Loca tamen certa, ut *ab omni ambitionis specie atque ab aliis affectibus parùm temperatis recedant,* quanvis ea in Universitate, ubi gradum accipiunt, dari soleant, non accipiant; sed simul omnes extra numerum se constituant; nec sumptus, qui pauperes non deceant, in gradibus hujusmodi faciant; ad quos sine humilitatis detrimento, non ob aliud, quàm ut possint proximis ad Dei gloriam esse utiliores, promoveri debent.

18 Num autem his, qui jam studiorum suorum cursum peregerunt, prælegere privatim vel publice ad suam, vel aliorum utilitatem conveniat; penes Superiorem id erit judicium, qui quod magis in Domino expedire videbitur, statuet.

DE SCHOLIS COLLEGIORUM SOCIETATIS.

CAP. VII.

1 Habita ratione non solum profectus in litteris Scholasticorum nostrorum, sed etiam profectus in litteris et moribus externorum, quos in nostris Collegiis instituendos suscepimus, Scholæ publicæ, ubi commodè id fieri poterit, aperiantur, saltem in disciplinis humanioribus. In gravioribus autem disciplinis pro locorum, in quibus Collegia fuerint, ratione, semper, quid Deo gratius sit, ante oculos habendo, aperiri poterunt.

2 Teneatur in hujusmodi Scholis is modus, quo externi Scholastici in iis, quæ ad doctrinam Christianam pertinent, bene instituantur; cureturque quoadejus fieri poterit, ut *singulis mensibus ad sacramentum Confessionis* accedant, et verbum Dei frequenter audiant, et demum cum litteris mores etiam Christianis dignos hauriant. Et quia in rebus particularibus multum varietatis esse oportebit, pro varietate locorum, et personarum singula persequi non est hujus loci. Id tamen dictum sit; in quovis Collegio regulas, quæ ad omnia necessaria descendant, constitui debere. Hoc tamen commendatum hoc loco volumus, ne externis Scholasticis *correctio,* quoad illis opus erit, *desit;* quæ tamen *per aliquem de ipsa Societate exercenda non erit.*

3 Cum tam proprium sit nostræ professionis, *nullum tem-*

porale præmium accipere pro spiritualibus ministeriis, in quibus juxta nostrum institutum in proximorum auxilium occupamur: non convenit ullam Collegii dotationem admittere, per quam ad dandum Concionatorem, aut Confessarium, aut Lectorem aliquem Theologiæ, Societas obligetur. Quanvis enim æquitatis et gratitudinis ratio nos ad serviendum cum majori diligentia in dictis ministeriis, quæ nostri instituti sunt propria, moveat: in Collegiis tamen, quæ majori cum liberalitate et devotione fundata sunt, non sunt recipiendæ obligationes vel conditiones, quæ synceritatem impediant nostri in procedendo modi, qui est, dare gratis, quæ gratis accepimus: quanvis pro eorum substentatione, qui communi bono Collegiorum serviunt, vel propter illud student, *dotatio*, quam Fundatorum charitas assignare ad gloriam divinam solet, *admittatur*.

DE SCHOLASTICIS INSTITUENDIS IN IIS, QUÆ AD PROXIMOS SUOS JUVANDOS PERTINENT.

CAP. VIII.

1 Scopum illum intuendo, ad quem studia Societatis diriguntur, sub ipsorum finem congruum erit, ut ad arma spiritualia in proximorum auxilium tractanda assuescere incipiant. Quanvis enim id propriè magis et diutius in domibus fiat, poterit tamen in Collegiis inchoari.

2 Primùm illi, qui juxta Superioris judicium ad sacros ordines erunt promovendi, in ratione Missæ dicendæ, ut præter intelligentiam, et devotionem internam, decentem etiam habeant exteriorem modum ad audientium ædificationem, instituantur: et ceremoniis eisdem omnis Societas, quantum fieri potest. utatur: in quibus usum

Romanum ut magis universalem, et quem peculiari quadam ratione Sedes Apostolica amplexa est, quantum patietur regionum varietas, sequetur.

3 In concionibus etiam, et in sacris lectionibus eo modo proponendis, qui ædificationi populi conveniat (qui a Scholastico diversus est) se etiam exerceant, studeantque ad id munus obeundum linguam populo vernaculam bene addiscere. Res etiam alias vidisse oportet, et præ manibus habere, quæ ad hoc officium utiles futuræ sunt; ac demum, ut melius et cum majori fructu animarum id munus obeant, *omnibus mediis utantur*, quibus commodè juvari possint.

4 In ministerio etiam Sacramentorum Confessionis, et Communionis sese exerceant; et non solùm quod ad ipsorum, sed etiam quod ad pœnitentium, et communicantium officium pertinet, ut bene ac utiliter ad Dei gloriam ea percipiant, et frequentent, perspectum habere ac exequi curent.

5 Ad exercitia spiritualia aliis tradenda, postquàm quisque in se ea fuerit expertus, assuescant; et dent operam omnes, ut et eorum reddere rationem, et in hoc armorum spiritualium genere tractando (quod Dei gratia ad ipsius obsequium tantopere conferre cernitur) dexteritatem habere possint.

6 Studium etiam congruum ad modum tradendæ doctrinæ Christianæ addiscendum, qui sit captui puerorum ac rudium accommodatus, adhibeatur.

7 Ut in superius dictis proximi ad bene vivendum juvantur: ita curandum est, ut ea, quæ ad bene moriendum illis conferunt, percipiantur; quique modus in eo tempore, in quo tantum est momenti ad finem ultimum æternæ felicitatis consequendum, vel ab ea excidendum, teneri debeat, intelligatur.

8 In universum loquendo, edoceri eos convenit, quem modum tenere oporteat hujus Societatis operarios, qui in tam variis mundi regionibus, cumque tam diversis hominum generibus versari debent, antevertendo incommoda, quæ possunt accidere; et *emolumenta, quæ ad majus Dei servitium conferunt, captando, omnibus rationibus adhibitis, quæ possunt adhiberi.* Et quanvis hoc sola *unctio sancti Spiritus, et ea prudentia, quam communicare solet Dominus* illis, qui in divina sua Majestate confidunt, docere possit; *via certè aliquo modo* quibusdam documentis, quæ juvent, et ad effectum divinæ gratiæ disponant, *aperiri potest.*

DE SCHOLASTICIS A STUDIO LITTERARUM EDUCENDIS.

CAP. IX.

1 Ex Collegiis nonnulli propter causas in secunda Parte dictas, et modo inibi explicato educuntur; ut alii, qui ad divinum servitium magis proficiant, eisdem succedant. Eadem siquidem in hac parte domorum, et Collegiorum est ratio.

2 Aliqui etiam aliquando educentur, quod ipsis ad majorem in spiritu vel in litteris profectum aliò transferri, vel quod ad universale bonum Societatis conveniat; ut accideret, si, qui Artium curriculum in aliquo Collegio emensus esset, ut easdem alibi prælegeret ante Theologiæ studium educeretur. Et idem dictum sit, si qua in re alia ad majus Dei obsequium et gloriam essent occupandi.

3 Communis autem modus educendi Scholasticos ex Collegio aliquo, ubi omnes prædictæ Scientiæ traduntur, tunc erit; cùm quisque studia sua jam absolverit, peracto Artium curriculo, et quatuor annis Theologiæ studio

impensis. Et sub hujus temporis finem suarum esse partium Rector intelligat, *Præpositum Generalem, vel Provincialem admonere,* et quantum hi profecerint, referre; ac postmodum quod ei præscriptum fuerit ad Dei gloriam, exequetur.

DE GUBERNATIONE COLLEGIORUM.

CAP. X.

1 Supremam curam vel superintendentiam Collegiorum juxta Sedis Apostolicæ litteras professa Societas habebit. Cùm enim quicquam privatæ utilitatis ex redditibus quærere, vel in suum usum convertere non possit; rationi valde consonum est, quòd majori cum puritate ac spiritu constantius ac diuturnius procedet in iis, quæ ad bonum regimen Collegiorum ad majus Dei ac Domini nostri obsequium provideri convenit.

2 *Præter id autem, quod ad Constitutiones, et dissolutionem, vel alienationem hujusmodi Collegiorum pertinet, universa potestas et administratio,* et (ut in genere dicatur) hujus superintendentiæ *executio penes Propositum Generalem erit,* qui finem illum, ad quem Collegia et Societas tota contendit, præ oculis habens, melius, quid eisdem conveniat, intelliget.

3 Per se ergo, vel per alium, cui suam facultatem communicaverit, in hac parte, Præpositus Generalis Rectorem, ut præsit cuicunque Collegio, aliquem ex Coadjutoribus Societatis constituet; qui Præposito, Provinciali, vel cui Generalis præscripserit, rationem sibi assignati muneris reddet. Et penes eundem erit Præpositum, Rectorem amovere, talique cura, prout ei convenientius in Domino videbitur, liberare.

4 Curandum est autem, ut ille cui Rectoris officium, im-

ponitur, magni sit exempli, magnæ ædificationis, magnæ etiam mortificationis in omnibus pravis inclinationibus, et in Obedientia præcipuè, ac humilitate probatus; qui donum etiam discretionis habeat, ad gubernandum idoneus, in rebus agendis versatus, in spiritualibus exercitatus sit; qui severitatem suo tempore et loco cum benignitate miscere noverit; qui solicitus, qui patiens laborum, qui etiam in litteris eruditus sit; et demum ejusmodi, cui confidere, cuique suam potestatem tuto communicare Præpositi superiores possint; quandoquidem quo hæc potestas major erit, eo melius regi Collegia ad majorem Dei gloriam poterunt.

5 Rectoris officium erit, in primis oratione et sanctis desideriis totum Collegium velut humeris suis sustinere; Deinde curare, ut Constitutiones observentur, omnibus Collegialibus cum omni solicitudine invigilare, eosdemque ab iis, quæ nocere possint domi et foris, defendere, tum præveniendo, tum etiam, siquid mali accideret, remedium adhibendo; ut ad singulorum et universale bonum convenit; utque in virtutibus et litteris proficiant, curando; sanitatem eorum, et bona etiam Collegii tam stabilia, quàm mobilia conservando; eos, qui officia gerant domestica, prudenter constituendo; et quomodo suis fungantur officiis, considerando; et, prout in Domino convenire judicabit, vel in eisdem ministeriis detinendo, vel ab iisdem removendo: et generatim loquendo, curet, ut quæ in superioribus capitibus dicta sunt, quæ quidem ad Collegia spectant, observentur. Memor sit etiam *subordinationis* integrè observandæ in Obedientia, non solum ad Generalem, sed ad Provincialem quoque, certiorem eum, de quibus oportet, reddendo, ad eumque referendo, quæ majoris erunt momenti et quæ ab ipso injuncta fuerint (quandoquidem

ipsum Superiorem habet) exequendo ; ut æquum est ad se referri, sibique obedientiam præstari ab iis, qui in Collegio degunt: Qui quidem Rectorem suum magnopere revereri ac venerari, ut *qui Christi Domini nostri vices gerit, debebunt, liberam sui ipsorum rerumque suarum dispositionem cum vera obedientia ipsi relinquendo: nihil ei clausum, ne conscientiam quidem propriam tenendo, quam ei aperire (ut in Examine dictum est) suis constitutis temporibus, et sæpius, si causa aliqua id posceret, oportebit; non repugnando, non contradicendo, nec ulla ratione judicium proprium ipsius judicio contrarium demonstrando;* ut per unionem ejusdem sententiæ et voluntatis, atque per debitam submissionem melius in divino obsequio conserventur, et progrediantur.

6 Ad bonam domus gubernationem non solùm numerum necessarium officialium Rector provideat; sed ut idonei sint, quoadejus fieri poterit, ad suas functiones, curet: cuique suas regulas, ubi quæ ad singulorum officia pertinent, contineantur, tradat; et ne se hic in illius officium ingerat, videat. Præterea, ut eis prospicere de subsidio, si necessarium id fuerit, debebit; ita, cum tempus vacuum illis fuerit, ut utiliter illud impendant divino servitio, curet.

7 Inter officiales Rectori necessarios, in primis Minister idoneus, qui Vicerector, vel Magister domus sit, et omnibus, quæ ad bonum universale pertinent, provideat, est eligendus. Syndico etiam ad exteriora observanda, et aliquo, cui rerum spritualium cura sit, et duobus aliis, vel pluribus, quorum prudentiæ et probitati multum confidat, opus est; et cum eis de iis, quæ difficiliora, et ad Dei gloriam majorem communicanda videbuntur,

conferre possit. Sunt et alii ad particularia officia necessarii.

8 Curet Rector, ut in suo officio cuique integram obedientiam Collegiales præstent; et alii officiales Ministro, et sibi etiam ipsi, prout idem præscripserit. Illud in universum admonuisse convenit; eos, qui curam aliorum suæ obedientiæ subditorum habent, præire eisdem exemplo obedientiæ, quam suis Superioribus *Christi loco* ipsimet præstent, oportere.

9 Ad omnia conferet temporis ordo in studiis, orationibus, missis, lectionibus, cibo, somno, et in reliquis servatus; et signum constitutis horis detur; quo audito omnes statim vel *imperfecta littera relicta* ad id, ad quod vocantur, se conferant. Erit autem penes Rectorem, vel eum, qui primas tenebit, id curæ; ut videat, quando hæ horæ pro temporum, vel aliarum causarum occurrentium ratione mutandæ sint; et quod ipse statuerit, observetur.

10 Rector ipse legere, aut docere Christianam doctrinam quadraginta dies debet. Videat etiam, qui ex Collegialibus, et ad quem usque limitem domi et foris in colloquiis, spiritualibus exercitiis tradendis, confessionibus audiendis, tum etiam in concionibus, vel lectionibus, vel doctrina Christiana tradenda partim ad ipsorum exercitationem (præcipue sub finem studiorum) partim ob aliorum domesticorum, vel externorum fructum aliis se communicare debeant: et in omnibus quod senserit divinæ ac summæ bonitati gratius, et ad ipsius obsequium ac gloriam majorem, omnibus perpensis, provideat.

DE UNIVERSITATIBUS IN SOCIETATE ADMITTENDIS.

CAP. XI.

1 Eadem charitatis ratio, qua Collegia admittuntur, et publicæ Scholæ in eis non tantùm ad nostrorum, sed magis etiam ad externorum ædificationem in doctrina et moribus tenentur, extendi poterit ad Universitatum curam suscipiendam; ut in eis hic fructus extendatur, latiusque pateat tam in Scientiis, quæ traduntur, quàm in hominibus, qui ad eas conveniunt, et gradibus, ad quos promoventur, ut aliis in locis cum authoritate docere possint, quod in his bene ad Dei gloriam didicerint.

2 Quibus tamen conditionibus, et obligationibus, quibusque in locis hujusmodi Universitates admitti debeant, ei, qui supremam curam Societatis habet, judicandum relinquitur. Qui assistentium sibi auditis sententiis, et aliorum, quos in consilium adhiberi volet, per se ipsum deliberare poterit; an sint admittendæ. Non tamen, postquam admissæ fuerint sine Congregatione generali per eum dissolvi poterunt.

3 Quia tamen religiosa quies, et spirituales occupationes nec animi distractionem, nec alia incommoda, quæ judicandi in rebus civilibus vel criminalibus officium sequi solent, Societati permittunt; jurisdictio hujusmodi, quam per se, vel per alios a se dependentes exercere debeat Societas, non admittatur: quanvis ad ea, quæ ad bonum statum Universitatis propriè pertinent, conveniat Justitiæ ordinariæ sive secularis sive ecclesiasticæ ministros circa punitionem Scholasticorum *voluntatem Rectoris* Universitatis sibi significatam exequi, et generatim res

studiorum favore suo, præsertim cum a Rectore fuerint commendatæ, promovere.

DE SCIENTIIS, QUÆ TRADENDÆ SUNT IN UNIVERSITATIBUS SOCIETATIS.

CAP. XII.

1 Cum Societatis atque studiorum scopus sit, proximos ad cognitionem et amorem Dei, et salutem suarum animarum juvare; cumque ad eum finem medium maximè proprium sit facultas Theologiæ: in hanc potissimum Societatis Universitates incumbent; ac diligenter per idoneos admodum Præceptores, quæ ad Scholasticam doctrinam, et sacras Scripturas pertinent, ac etiam ex Positiva quæ ad hunc finem nobis præfixum conveniunt (non attingendo tamen eam partem Canonum, quæ foro contentioso inservit) pertractabunt.

2 Et quia tam doctrina Theologiæ, quàm ejus usus exigit (his præsertim temporibus) litterarum humaniorum, et Latinæ ac Græcæ, et Hebraicæ linguæ cognitionem: harum etiam idonei Professores et quidem justo numero constituentur. Aliarum præterea linguarum, qualis est Caldaica, Arabica, et Indica, ubi necessariæ vel utiles ad dictum finem viderentur, habita regionum diversarum, et causarum, quæ ad eas docendum movent, ratione, possent Præceptores constitui.

3 Sic etiam quoniam Artes, vel Scientiæ naturales ingenia disponunt ad Theologiam, et ad perfectam cognitionem et usum illius inserviunt, et per seipsas ad eundem finem juvant; qua diligentia par est, et per eruditos Præceptores, in omnibus syncere honorem et gloriam Dei quærendo, tractentur.

4 Medicinæ, et Legum studium ut a nostro Instituto magis remotum in Universitatibus Societatis vel non tractabitur; vel saltem ipsa Societas per se id oneris non suscipiet.

DE MODO ET ORDINE PRÆDICTAS FACULTATES TRACTANDI.

CAP. XIII.

1 Ad tractanda tam facultatum inferiorum, quàm Theologiæ studia dispositio et ordo conveniens tam mane, quàm vesperi servandus est.

2 Et quanvis pro regionum, et temporum diversitate in ordine, et statutis horis studio tribuendis possit varietas accidere; omnes tamen in eo conveniant, ut ubique fiat, quod inibi magis expedire ad majorem in litteris profectum existimabitur.

3 Nec solum lectiones sint, quæ publicè prælegantur; sed Magistri etiam diversi pro captu et numero audientium constituantur: qui quidem profectum uniuscujusque ex suis Scholasticis speciatim procurent, et lectionum rationem exigant; utque eæ reputantur, et studiosi litterarum humaniorum familiarem sermonem latinè loquendo, ut stylum scribendo ac pronunciationem composita bene pronunciando expoliant, curent; et his, ac multo magis facultatum superiorum studiosis crebras disputationes imponant; quibus dies et horæ certæ constituantur, ubi non solùm cum condiscipulis, verum paulo inferiores cum aliquanto provectioribus disputent in iis, quæ ipsi capiunt; quod etiam vice versa provectiores cum minus provectis, ad ea, quæ illi tractant, descendendo, et Præceptores alii cum aliis præstabunt, semper, qua decet, modestia observata, et aliquo præ-

sidente, qui contentionem dirimat, et quid doctrinæ elici oporteat ex disputatis, declaret.

4 Erit itidem Rectoris, per se, vel per Cancellarium semper observare; ut qui novi accedunt, examinentur; et in iis Classibus, cumque iis Præceptoribus, qui ipsis conveniunt, collocentur; et ejus discretioni (audita sententia eorum, qui ad id munus designati sunt) relinquetur, num diutius in eadem classe manere, an ad aliam ulterius progredi debeant. Ejusdem erit judicium de studio linguarum, præter Latinam, num Artibus et Theologiæ anteponi, an postponi, et quàm diu in eis quemque hærere oporteat. Sic etiam in aliis scientiis superioribus propter ingeniorum et ætatum inæqualitatem aliaque consideratione digna ad eundem pertinebit expendere, quando quisque eas aggredi, et quandui in eisdem versari debeat: Quanvis ii, qui ætate et ingenii aptitudine pollent, melius sit, ut in omnibus proficere, et conspicui esse ad Dei gloriam enitantur.

5 Ut assiduitas in litterario exercitio, sic et aliqua remissio necessaria est. Quanta hæc esse debeat, et quibus temporibus, considerationi Rectoris, expensis circunstantiis personarum et locorum, relinquetur.

DE LIBRIS, QUI PRÆLEGENDI SUNT.

CAP. XIV.

1 Generatim (ut dictum est, cùm de Collegiis ageretur) illi prælegentur libri, qui in quanvis facultate *solidioris ac securioris doctrinæ* habebuntur, Nec illi sunt attingendi, quorum doctrina, vel authores suspecti sint. Hi tamen particulatim in quanvis Universitate nominentur: in Theologia legetur vetus et novum Testamentum, et

doctrina Scholastica Divi Thomæ; et in ea, quam Positivam vocant, eligentur ii authores, qui ad scopum nostrum magis convenire videbuntur.

2 Quod attinet ad libros humaniorum litterarum Latinos, vel Græcos; abstineatur in Universitatibus quoque, quemadmodum in Collegiis, quoadejus fieri poterit, ab eis juventuti prælegendis, in quibus sit aliquid, quod bonis moribus nocere queat; nisi prius a rebus, et verbis inhonestis purgati sint.

3 In Logica, et Philosophia Naturali, et Morali, et Metaphysica doctrinam Aristotelis profiteri oportebit; et in aliis Artibus liberalibus, et in commentariis tam hujusmodi authorum, quàm humaniorum litterarum, habito eorum delectu, nominentur ii, quos videre discipuli, quosque ipsi Præceptores præ aliis in doctrina, quam tradunt sequi debeant. Rector autem in omnibus, quæ statuerit, procedet juxta id, quod in universali Societate magis convenire ad Dei gloriam judicabitur.

DE CURSIBUS, ET GRADIBUS.

CAP. XV.

1 In litteris humanioribus, et linguis cursus temporis limitatus ad earum studium absolvendum esse nequit, propter ingeniorum et doctrinæ auditorum varietatem, multasque alias causas: quæ non aliam temporis præfinitionem, quam quæ unicuique convenire juxta prudentis Rectoris, vel Cancellarii arbitrium videbitur, permittunt.

2 In Artium studio cursus erunt ordinandi, in quibus Scientiæ Naturales (ad quas minus, quàm trium annorum, spatium satis non erit) prælegantur; præter quos medius adhuc annus ad audita repetenda, et actus

scholasticos celebrandos, et gradum magisterii suscipiendum iis, qui eum suscepturi sunt, relinquetur. Cursus integer trium erit annorum cum dimidio usque ad promotionem ad magisterium. Singulis autem annis unus hujusmodi cursus inchoabitur, et alius cum divino auxilio absolvetur.

3 Theologiæ curriculum sex annis emetietur. In primis quatuor ea omnia, quæ legi oportebit, prælegentur; in duobus reliquis, præter repetitionem, actus soliti ad gradum doctoratus in iis, qui promovendi sunt, absolventur. Quarto quoque anno ordinariè cursus inchoabitur, sic libris prælegendis distributis, ut quolibet quatuor annorum quivis studiosus inchoare possit; et quod reliquum est incœpti quadriennii, et ejus, quod sequitur, quadriennii, usque ad illum terminum, unde incœperat, audiendo, quatuor annis peragere omnino cursum Theologiæ possit.

4 In gradibus tam magisterii Artium, quàm doctoratus Theologiæ tria observentur: Primum, nequis nisi diligenter et publicè examinatus (per personas designatas, quæ bene suum officium faciant) et idoneus ad prælegendum eandem Scientiam inventus, promoveatur, sive ille de Societate sit, sive extra eam: Alterum, ut præcludatur ostium ambitioni, nullis locis certis eis, qui ad gradus promoventur, assignatis; quin potius honore se invicem prævenire, nulla locorum differentia observata, curent: Tertium, ut quemadmodum gratis docet, ita et ad gradus Societas gratis promoveat, et non nisi admodum exigui sumptus (licet voluntarii sint) externis permittantur: ne consuetudo vim legis tandem obtineat, et in ea parte temporis decursu, mediocritatem excedant. Videat etiam Rector, ne Magistris, vel ullis aliis de Societate sibi, aut Collegio pecuniam, aut dona

quavis ab ullo pro re quavis in ipsorum utilitatem facta accipere permittat; *quandoquidem præmium nostrum solus Christus Dominus juxta nostrum Institutum (merces enim magna nimis) futurus est.*

DE IIS, QUÆ PERTINENT AD BONOS MORES.

CAP. XVI.

1 Diligenter curetur, ut qui litteras discendi gratia ad Universitates Societatis se conferunt, simul cum illis bonos ac Christianis dignos mores addiscant: ad quod multum juverit, si omnes singulis saltem mensibus semel ad confessionis sacramentum accedent; si missam quotidie, concionem singulis diebus festis (cum ea fiet) audient. Ex Præceptoribus autem quisque hoc a suis discipulis præstari curabit.

2 Prælegetur etiam in Collegio, aliquo die cujuscunque hebdomadæ, Christiana doctrina; et ut pueri eam ediscant, et recitent, omnesque etiam adultiores, si fieri potest, eandem sciant, curabitur.

3 Habebitur etiam singulis hebdomadis (ut de Collegiis est dictum) ab aliquo ex Scholasticis declamatio de rebus, quæ audientibus ædificationi sint, eosque ad augmentum in omni puritate ac virtute expetendum invitent: ut non solum stylus exerceatur; sed mores meliores reddantur. Omnes autem eos, qui latinè sciunt, hujusmodi declamationi interesse oportebit.

4 In scholis nec juramenta, nec injuriæ verbo vel facto illatæ, nec inhonestum aut dissolutum quid in externis ad scholas accedentibus permittatur. Feratur autem Præceptorum peculiaris intentio tam in lectionibus, cùm se occasio obtulerit, quam extra eas ad eosdem ad obsequium et amorem Dei ac virtutum, quibus Ei placere

oportet, movendos, et ut omnia sua studia ad hunc finem referant. Quod ut ad memoriam eis reducatur, ante lectionis initium dicat aliquis brevem orationem ad id institutam, quam Præceptor, et discipuli omnes aperto capite attentè audient.

5 Propter eos, qui tam in diligentia suis studiis adhibenda, quàm in iis, quæ ad bonos mores pertinent, peccaverint; ut cum quibus sola verba bona, et exhortationes non sufficiunt, *Corrector (qui de Societate non sit)* constituatur, qui pueros in timore contineat, et eos, quibus id opus erit, quique castigationis hujusmodi erunt capaces, castiget. Cùm autem nec verba, nec Correctoris officium satis esset, et in aliquo emendatio non speraretur, aliisque esse offendiculo videretur; præstat à scholis eum removere, quàm ubi parum ipse proficit, et aliis nocet, retinere. Hoc autem judicium Rectori Universitatis, ut omnia ad gloriam et servitium Dei, ut par est, procedant, relinquetur.

DE OFFICIALIBUS, VEL MINISTRIS UNIVERSITATIS.

CAP. XVII.

1 Cura universalis, vel superintendentia et gubernatio Universitatis penes Rectorem erit; qui idem esse poterit qui in Collegio præcipuo Societatis præest, et iis præditus Dei donis, de quibus dictum est, ut possit commisso sibi officio dirigendo in litteris et moribus totam Universitatem satisfacere. Ejus electio ad Præpositum Generalem, vel alium, cui ille id commiserit (cujusmodi esset Provincialis, vel Visitator) spectabit; confirmatio verò semper erit Generalis. Habebit autem Rector quatuor Consiliarios, vel Assistentes; qui in rebus ad

ipsius officium pertinentibus eum juvare, et cum quibus ipse, quæ sunt majoris momenti, tractare possit.

2 Erit et Cancellarius, vir in litteris egregiè versatus, qui Zelo bono, et judicio ad ea, quæ sunt ei committenda, polleat: cujus sit munus, generale Rectoris instrumentum esse ad studia bene ordinanda, et disputationes in actibus publicis dirigendas, et ad discernendum, an sufficiens doctrina sit eorum, qui ad actus et gradus (quos quidem ipsemet dabit) sunt admittendi.

3 Sit Secretarius ex eadem Societate, qui librum habeat, ubi omnium Scholasticorum, qui Scholas assiduè frequentant, nomina scribantur, quique eorum promissiones de obedientia Rectori præstanda, et Constitutionibus observandis (quas ipsemet proponet) admittat; et sigillum Rectoris, et Universitatis habeat: quæ tamen omnia sine ullis expensis Scholasticorum fient.

4 Erit et Notarius, ut fidem publicam faciat de susceptis gradibus, et aliis, quæ occurrent. Sint et duo, vel tres Bidelli, unus ad facultatis linguarum, alter ad Artium, tertius ad Theologiæ functiones destinatus.

5 In has tres facultates Universitas dividetur; et in quavis earum sit Decanus, et duo alii Designati ex iis, qui melius res facultatis illius callent; qui à Rectore vocati possint dicere, quid sentiant ad suæ facultatis bonum convenire: et si quid tale in mentem venerit, dum inter se de hujusmodi rebus agunt, ad Rectorem, quanvis non vocentur, referent.

6 In rebus quæ ad solam unam facultatem pertinent, vocabit Rector, præter Cancellarium et suos Assistentes, Decanum etiam et Designatos illius facultatis: in iis, quæ ad omnes pertinent, Decani et Designati omnium vocentur. Et si Rectori visum fuerit et alios de Societate, vel extra eam ad Congregationem vocare, facere id

poterit; ut cùm omnium sententias audierit, melius, quod convenit, constituat.

7 Erit Syndicus unus generalis, qui tam de personis, quàm de rebus (de quibus videbitur) Rectorem et Præpositum Provincialem et Generalem admoneat; qui quidem Syndicus vir magnæ fidelitatis et judicii esse debebit: Præter hunc, suos habebit Syndicos particulares Rector: ut quæ quavis in classe acciderint, quibus providere oporteat, ad ipsum referant. *Et ut ipse de omnibus Præceptoribus, et aliis de Societate; ita et Collateralis, et Syndicus, et Consiliarii de ipso, et de aliis scribent semel singulis annis Præposito Generali, et bis Provinciali, qui Generalem (si quid oportuerit) admonebit:* ut in omnibus majori cum circunspectione et cura præstandi quod quisque debet, procedatur.

8 De aliquibus insigniis, num eis Rector, Cancellarius, Bidelli, Doctores, et Magistri, ut in Universitate cognoscantur, vel certè in actibus publicis uti debeant, nec ne, et si utantur, qualia esse debeant, considerationi Generalis tunc existentis, cùm aliqua Universitas admittitur, relinquetur. Ille autem per se, vel per alium, expensis circunstantiis, quod judicaverit ad majorem Dei gloriam et obsequium, et bonum universale fore (qui unicus scopus in hac et in omnibus rebus nobis est) constituet.

QUINTA PARS;

de iis, quæ ad admittendum in corpus Societatis pertinent.

DE ADMISSIONE, ET QUIS, ET QUANDO DEBEAT ADMITTERE.

CAP. I.

1 QUI in Societate, quantum satis est, probati fuerunt, et tandiu ut utrinque intelligi jam possit, num in eadem manere ad majus Dei obsequium et gloriam conveniat; admitti debent, non, ut prius, ad probationem, sed modo magis interno, ut membra unius ac ejusdem corporis Societatis. Hujusmodi autem sunt in primis, qui ad professionem, vel in Coadjutores formatos admittuntur. Sed quia Scholastici approbati etiam modo quodam interiori, quàm admissi ad probationem, in corpus Societatis cooptantur; de eorum quoque admissione in hac quinta parte dicetur, quid in Domino observandum videatur.

2 Primo quidem facultas admittendi in corpus Societatis eos, quos admitti oportebit, penés ejus caput erit; ut ratio postulat. Sed quia Præpositus Generalis tam variis locis interesse non potest; aliis de Societate eam partem hujus facultatis, quæ ad totius corporis hujus bonum facere videbitur, poterit communicare.

3 Tempus ad admittendum modo superius dicto, in universum loquendo, post biennium esse oportebit; Sed si quis antè, quàm ad studia mitteretur, vel in eisdem diu probatus fuisset, post illa absoluta, si ad professionem est admittendus, integrum adhuc probationis annum

habebit; ut magis perspectus sit antè, quàm eam emittat. Et prorogari hoc tempus poterit (ut in Examine dictum est) cùm Societas, vel qui ab ea hanc in Domino curam habet, plenius sibi satisfieri desideraret.

QUALES ESSE DEBEANT, QUI ADMITTENDI SUNT.

CAP. II.

1 Cum nullo ex his modis admitti debeat, nisi qui idoneus in Domino fuerit existimatus; Illi ad professionem idonei habebuntur, quorum vita diuturnis ac diligentibus probationibus a Præposito Generali (ad quem referent particulares Præpositi, vel alii, quorum testimonium Generalis requiret) perspecta valde approbata fuerit. Ad hoc autem conferet illis, qui ad studia missi fuerunt, absoluta jam ea cura et diligentia, quæ ad excolendum intellectum adhibita fuerit, ultimæ probationis tempore in schola affectus diligentius se exercere, et in rebus spiritualibus, et corporalibus, quæ ad profectum in humilitate et abnegatione universi amoris sensualis, *voluntatis, et judicii proprii*, et ad majorem cognitionem et amorem Dei conferunt, insistere; ut cùm in seipsis profecerint, melius ad profectum spiritus alios ad gloriam Dei et Domini nostri juvent.

2 Doctrina etiam in hujusmodi sufficiens essè debebit, ac præter humaniores litteras, et Artes liberales, etiam in Theologia Scholastica et sacris litteris satis versati esse debebunt. Et quanvis aliqui breviori tempore non minorem progressum, quàm alii longiori, facere possent; nihilominus, ut communis aliqua mensura sumatur, spatium aliquod temporis præscribetur, et hoc erit, quadriennium integrum post Artium liberalium et Philosophiæ studia in Theologia explevisse. Ut ergo ad pro-

fessionem quis admittatur, in ea facultate hoc tempus se exercuisse, et quidem ad gloriam Dei satis in ea profecisse convenit; et in profectus hujusmodi testimonium quisque ante professionem Assertiones Logices, Philosophiæ, et Theologiæ Scholasticæ tuebitur. Quatuor autem ad argumentandum et judicandum de eorum doctrina, an sit quanta oportet, prout juxta veritatem syncerè senserint, deligantur. Quod si doctrina ea præditi esse, quæ satis sit, non invenientur; conducibilius erit, ut, donec eam consequantur, expectent: ut illos etiam expectare oportebit, qui in abnegatione sui ipsorum et virtutibus Religioso dignis testimonium, quod par esset, nondum omnino retulerunt.

3 Præter hos, nonnulli ad trium votorum solennium professionem admitti possent, raro tamen, et non sine causis peculiaribus alicujus momenti: et hos certè septem annos in Societate notos fuisse, et non mediocrem sui talenti, ac virtutum satisfactionem ad gloriam Dei præbuisse in ea oportebit.

4 Ut quis etiam in Coadjutorem formatum admittatur, oportet Societati esse satisfactum de ejus vita, deque bono exemplo ac talento ad se juvandam vel cum litteris in rebus spiritualibus, vel sine illis in exterioribus, prout cuique divina bonitas dona sua communicaverit. Hoc ipsum autem metiatur oportet Præpositi Generalis prudentia; nisi alicui ex particularibus, cui multum in Domino confideret, id committendum videretur.

5 Ut aliqui admittantur in Scholasticos approbatos; quadam proportione servata, eadem requiruntur; et id peculiari quadam ratione; ut ex eorum ingenio atque indole in viros doctos eos evasuros Præpositi Generalis judicio, vel ejus, cui hoc munus ille (confidendo pru-

dentiæ ac probitati a Deo ipsi donata) commiserit, speretur.

DE MODO ADMITTENDI AD PROFESSIONEM.

CAP. III.

1 Quando aliqui, peracto probationis tempore, et experimentis, ac aliis, quæ in Examine continentur, confectis, ad professionem admittendi fuerint; cùm Societati, vel ejus Præposito Generali plenè sit in Domino satisfactum, professio hoc modo, qui sequitur, emittetur.

2 In primis Præpositus Generalis, vel qui accepta ab eo facultate, ad professionem admittet, postquam publicæ missæ sacrificium obtulerit in ecclesia coram domesticis et aliis externis, qui interfuerint, cum sanctissimo Sacramento Eucharistiæ ad eum, qui professionem est emissurus, se convertat: Ille autem absoluta generali confessione, et verbis, quæ ante communionem dici solent, voce alta Votum suum scriptum (quod aliquot ante dies consideraverit oportet) leget; cujus formula hæc est.

3 Ego. N. professionem facio, et promitto, omnipotenti Deo coram ejus Virgine matre, et universa cœlesti curia, ac omnibus circunstantibus, et tibi Patri Reverendo Præposito Generali Societatis Jesu *locum Dei tenenti*, et successoribus tuis; vel, tibi Reverendo Patri vice Propositi Generalis Societatis Jesu et successorum ejus, *locum Dei tenenti*, perpetuam Paupertatem, Castitatem, et Obedientiam, et secundùm eam, *peculiarem curam circa puerorum eruditionem*, juxta formam vivendi in litteris Apostolicis Societatis Jesu, et in ejus Constitutionibus contentam. Insuper promitto specialem Obedientiam summo Pontifici circa missiones; prout in eisdem

litteris Apostolicis, et Constitutionibus continetur: Romæ, vel alibi, tali die, mense, et anno, et in tali ecclesia.

4 Post hæc sumet sanctissimum Eucharistiæ Sacramentum. Quibus peractis, in libro, quem ad hoc habebit Societas, ejus nomen, qui professionem emisit, et illius, in cujus manibus emisit, adnotato die, mense, et anno, scribetur; et ejus Vota scripta asservabuntur; ut omnium ad gloriam Dei ratio semper constet.

5 Qui ad professionem trium votorum solennium duntaxat admittentur, in ecclesia, ac coram domesticis et externis, qui aderint, antè quàm sanctissimum Christi corpus accipiant, ex scripto suum votum juxta formulam sequentem legent.

6 Ego. N. Professionem facio, et promitto omnipotenti Deo coram ejus Virgine matre, et universa cœlesti curia, ac omnibus circunstantibus, et tibi R. Patri Præposito Generali Societatis Jesu *locum Dei tenenti,* ac successoribus tuis; vel, tibi R. Patri vice Præpositi Generalis Societatis Jesu, et successorum ejus, *locum Dei tenenti,* perpetuam Paupertatem, Castitatem, et Obedientiam, et secundùm eam, *peculiarem curam circa puerorum eruditionem,* juxta formam vivendi in litteris Apostolicis Societatis Jesu, et in ejus Constitutionibus contentam: Romæ, vel alibi, tali die, mense, et anno; et in tali ecclesia. Deinde sequetur Communio, et reliqua superius dicta.

DE ADMITTENDIS COADJUTORIBUS FORMATIS, ET SCHOLASTICIS.

CAP. IV.

1 Qui in Coadjutores formatos spirituales cum simplicibus votis, et non solennibus admittuntur, in ecclesia, vel

sacello domus, aut alio decenti loco, coram domesticis et externis, qui aderunt, in manibus ejus, qui admissurus sit, votum suum emittent in hac formula, quæ sequitur, id legentes;

2 Ego. N. promitto omnipotenti Deo coram ejus Virgine matre, et tota cœlesti curia, et tibi R. Patri Præposito Generali Societatis Jesu *locum Dei tenenti*, et successoribus tuis; vel tibi R. Patri vice Præpositi Generalis Societatis Jesu, et successorum ejus, *locum Dei tenenti*, perpetuam Paupertatem, Castitatem, et Obedientiam, et secundum eam, *peculiarem curam circa puerorum eruditionem*, juxta modum in litteris Apostolicis, et Constitutionibus dictæ Societatis expressum; Romæ, vel alibi, in tali loco, die, mense, et anno. Demum sumat sanctissimum Christi corpus; et fient reliqua, quæ de Professis dicta sunt.

3 Formula ad Coadjutores in rebus temporalibus admittendos eadem erit, clausula illa *de puerorum institutione* solum remota.

Qui, peracta sua priori probatione et experimentis per biennium fieri solitis, in Scholasticos approbatos admittuntur, coram aliquibus domesticis, quanvis non in manibus cujusquam, vota sua emittent ad hunc modum.

4 Omnipotens sempiterne Deus, Ego. N. licet undecunque divino tuo conspectu indignissimus, fretus tamen pietate ac misericordia tua infinita, et impulsus tibi serviendi desiderio voveo coram sacratissima Virgine Maria, et curia tua cœlesti universa divinæ Majestati tuæ Paupertatem, Castitatem, et Obedientiam perpetuam in Societate Jesu, et promitto eandem Societatem me ingressurum; ut vitam in ea perpetuo degam; *omnia intelligendo juxta ipsius Societatis Constitutiones.* A tua ergo immensa bonitate et clementia per Jesu Christi sanguinem

peto suppliciter, ut hoc holocaustum in odorem suavitatis admittere digneris; et, ut largitus es ad hoc desiderandum et offerendum, sic etiam ad explendum, gratiam uberem largiaris; Romæ, vel alibi, tali loco, die, mense, et anno. Post hæc perinde, ut alii, sanctissimum Christi corpus sument; et reliqua, quæ superius dicta sunt, peragentur.

5 Postquam aliquis in corpus Societatis co-optatus fuerit in aliquo gradu, ad alium progredi curare non debet; sed in suo perfici, et obsequio Dei et gloriæ sese impendere, ac Superiori, qui *scilicet Christi Domini nostri vices gerit*, curam aliorum omnium relinquere.

6 Qui in domibus versantur, post biennium vota eadem emittere, quæ Scholastici, et Christo Domino nostro se obstringere debent; et id, quanvis studiis applicandi non videantur, nec expedire, ut tam citò in Coadjutores formatos, vel Professos admittantur, existimetur. Quod si quis propria impulsus devotione ante id tempus biennii vellet votis se Deo offerre; eandem formulam sequi poterit; et uno voti sui scripti exemplo tradito Superiori, alterum penes se retineat; ut quid Deo ac Domino nostro obtulerit, recordetur. Et ad hoc ipsum, simulque ad devotionem augendam conferet, statutis quibusdam temporibus quæ congrua videbuntur, vota sua renovare. Quod quidem non est, obligatione nova se obstringere, sed ejus, qua obstricti sunt in Domino recordari, atque eandem confirmare.

SEXTA PARS;

de iis, qui admissi, et in corpus Societatis cooptati sunt, quod ad ipsorum personas attinet.

DE IIS, QUÆ AD OBEDIENTIAM PERTINENT.

CAP. I.

1 UT illi, qui jam ad professionem, vel in Coadjutores formatos admissi sunt, uberiori cum fructu juxta nostrum Institutum divino servitio, et proximorum auxiliis se impendant; aliqua in se ipsis observare debent; quorum præcipua licet ad ea vota, quæ Deo et Creatori nostro juxta litteras Apostolicas obtulerunt, reducantur; de illis tamen, ut magis et declarentur, et commendentur, in hac sexta parte dicetur. Et quoniam quæ ad votum Castitatis pertinent, interpretatione non indigent; cum constet, quàm sit perfectè observanda, nempe enitendo Angelicam puritatem imitari et corporis, et mentis nostræ munditia: His suppositis, de sancta Obedientia dicetur; in qua quidem virtute omnibus studiosè curandum est, ut eximium progressum faciant, nec solum in rebus obligatoriis, sed etiam in aliis; licet nihil aliud, quam *nutus voluntatis Superioris sine ullo expresso præcepto, videretur.* Versari autem debet ob oculos Deus Creator ac Dominus noster, propter quem homini obedientia præstatur: et ut in spiritu amoris, et non cum perturbatione timoris procedatur, curandum est, ita ut omnes constanti animo incumbamus, ut nihil perfectio-

nis, quod divina gratia consequi possimus, in absoluta omnium Constitutionum observatione, nostrique Instituti peculiari ratione adimplenda prætermittamus: et exactissimè omnes nervos virium nostrarum ad hanc virtutem Obedientiæ in primis Summo Pontifici, deinde Superioribus Societatis exhibendam intendamus ita, ut omnibus in rebus, ad quas potest ex charitate se Obedientia extendere, ad ejus vocem perinde, *ac si a Christo Domino egrederetur (quandoquidem ipsius loco, ac pro ipsius amore et reverentia obedientiam præstamus)* quàm promptissimi simus, re quavis, atque adeo littera a nobis inchoata nec dum perfecta studio celeriter obediendi relicta; ad eum scopum vires omnes ac intentionem in Domino convertendo; ut sancta Obedientia tum in executione, tum in voluntate, tum in intellectu sit in nobis semper omni ex parte perfecta; cum magna celeritate, spirituali gaudio, et perseverantia, quicquid nobis injunctum fuerit, obeundo; *omnia justa esse, nobis persuadendo; omnem sententiam ac judicium nostrum contrarium cæca quadam obedientia abnegando,* et id quidem in omnibus, quæ a Superiore disponuntur, ubi definiri non possit (quemadmodum dictum est) aliquod peccati genus intercedere. Et sibi quisque persuadeat, quòd qui sub Obedientia vivunt, se ferri ac regi a divina Providentia per Superiores suos sinere debent *perinde, ac si cadaver essent,* quod quoquoversus ferri, et quacunque ratione tractari se sinit; vel similiter, atque senis *baculus,* qui, ubicunque, et quacunque in re velit eo uti, qui eum manu tenet, ei inservit. Sic enim obediens rem quamcunque, cui eum Superior ad auxilium totius corporis Congregationis velit impendere, cum animi hilaritate debet exequi, *ac omnino existimare,* quòd ea ratione potius, quàm re alia quavis, quam præstare possit *pro-*

priam voluntatem ac judicium diversum sectando, divinæ voluntati respondebit.

2 Omnibus itidem maximè commendatum sit, ut multum reverentiæ (et præcipuè in interiori homine) suis Superioribus exhibeant, *JESUM Christum in eisdem* considerent, ac revereantur, eosdem ex animo ut patres in eodem diligant, ac sic in spiritu charitatis in omnibus procedant; ut nihil ex externis vel internis eos celent; quin potius, ut omnia prorsus intelligant, quò melius in via salutis et perfectionis se dirigant, optare debent. Et ea de causa omnes tam Professi, quàm formati Coadjutores semel singulis annis (et sæpius, si Superiori visum fuerit) ad suas conscientias in confessione, vel secretò, vel alia ratione eidem aperiendas propter magnam ejus rei utilitatem (ut in Examine dictum est) parati esse debebunt, tum etiam ad confessionem generalem, quæ ab ultima generali inchoetur, ei, quem Superior sibi substituerit, faciendam.

3 Omnes ad Superiorem suum res, quæ eis expetendæ occurrerint, deferre debent: nec privatus quispiam directè, vel indirectè sine ejus permissu, et approbatione, a Summo Pontifice, nec ab alio extra Societatem gratiam ullam in suum privatum, vel alterius usum petat, aut petendam curet: sibique persuadeat, si per Superiorem suum, vel cum ejus consensu, quod optat, non obtinuerit, ne id quidem ad divinum servitium sibi convenire; et, si convenit, cum Superioris consensu, ut qui *Christi Domini nostri locum* erga ipsum tenet, id se consecuturum.

DE IIS, QUÆ AD PAUPERTATEM, QUÆQUE EAM CONSEQUUNTUR, PERTINENT.

CAP. II.

1 Paupertas, ut murus Religionis firmissimus, diligenda et in sua puritate conservanda est; quantum divina gratia aspirante fieri poterit. Et quia humanæ naturæ hostis ad hoc propugnaculum ac refugium debilitandum (quod Deus Dominus noster Religionibus inspiravit contra illum, aliosque Religiosæ perfectionis adversarios) eniti solet ea, quæ a primis Fundatoribus bene ordinata fuerant, immutare per declarationes, vel novas Constitutiones primo illorum spiritui minimè consentaneas: ut quod in nobis situm fuerit, hac parte Societati prospiciamus; Quicunque in ea professionem emiserint, se ad innovationem Constitutionum in iis, quæ ad Paupertatem pertinent, nihil facturos promittant, nisi aliquo modo pro rerum occurrentium ratione eam in Domino magis restringendam judicarent.

2 In domibus, vel ecclesiis, quæ a Societate ad auxilium animarum admittuntur, redditus nulli, ne sacristiæ quidem, aut fabricæ applicati haberi possint: sed neque ulla alia ratione ita, ut penes Societatem eorum sit ulla dispensatio: sed in solo Deo, cui per ipsius gratiam ea inservit, fiducia constituatur; qui quidem sine redditibus ullis de rebus omnibus convenientibus ad ipsius majorem laudem et gloriam nobis prospiciet.

3 Professi vivant ex eleemosynis, in Domibus scilicet, cùm aliquò non mittuntur: nec officium Rectorum ordinarium in Collegiis, vel Universitatibus Societatis habeant *(nisi ipsarum necessitas, vel eximia utilitas id exigeret)* nec redditibus eorum in Domibus utantur.

4 Coadjutores, quandiu in Domibus erunt, quæ ex elee-

mosynis vivunt, et ipsi eodem modo vivent: In Collegiis, si Rectores fuerint, vel Lectores, aut alioqui in rebus necessariis, vel valde convenientibus eisdem Collegiis utiles fuerint, vivent, sicut reliqui, ex eorum redditibus, quandiu eorum opera Collegia indigebunt. Cum autem desierint utiles esse Collegiis, desinent in eis habitare; et in Domibus Societatis, ut de Professis est dictum, habitabunt.

5 Non solum redditus, sed nec possessiones ullas habeant in particulari nec in communi Domus vel Ecclesiæ Societatis, præterquam quod ad habitationem, vel usum necessarium eis, aut valde conveniens fuerit; cujusmodi duceretur, si in usum convalescentium, vel eorum qui, ut rebus spiritualibus vacent, se ab hominum frequentia recipiunt, locus aliquis a communi habitatione separatus, qui aere salubriori, et aliis commodis polleret, admitteretur; et tunc hujusmodi ille sit, ut nec aliis locetur, nec fructus, qui reddituum loco esse possint, habeat.

6 Quanvis ad bona et sancta opera, et maximè perpetuo duratura incitare laudabile sit, ob majorem tamen ædificationem nullus de Societate debet, nec potest quenquam alium ad eleemosynas perpetuas domibus vel ecclesiis ejusdem Societatis relinquendas incitare: et si aliqui sponte sua eas relinquerent; nullum jus civile ad eas petendas acquiratur ita, ut in judicio conveñiri, qui non solveret, posset. Sed cùm ad id charitas propter Deum eos moverit, tunc eas elargiantur.

7 Omnes, qui sub Obedientia sunt Societatis, meminerint se gratis dare debere, quæ gratis acceperunt, nec postulando, nec admittendo stipendium, vel eleemosynas ullas, quibus missæ, vel confessiones, vel prædicationes, vel lectiones, vel visitationes, vel quodvis aliud officium ex iis, quæ Societas juxta nostrum Institutum exercere

potest, compensari videatur; ut sic majori cum libertate possit et proximorum ædificatione in divino servitio procedere.

8 Ut omnis avaritiæ species evitetur, præcipuè in piis ministeriis, quibus ad animarum auxilium Societas utitur; nulla sit in ecclesia arca, in quam eleemosynæ ab iis, qui ad conciones, missas, vel confessiones, et reliqua spiritualia ad eam conveniunt, conjici solent.

9 Eadem de causa munuscula, quæ Magnatibus *ad res majores ab ipsis obtinendas* offerri solent, ne offerantur; nec hujusmodi *primarios viros frequenter invisere* nostri consuescant, nisi sancto studio piorum operum ducerentur, vel quando intima benevolentia in Domino tam essent conjucti, ut hujusmodi officium aliquando eis deberi videretur.

10 Parati sint ad mendicandum ostiatim, quando vel obedientia, vel indigentia id exiget. Et sit unus, vel plures ad eleemosynas petendas, quibus domus sustententur, destinati; et eas cum sancta simplicitate propter amorem Dei illi petant.

11 Ut nihil proprium domi teneri, ita nec foris apud alios potest. Et quisque iis, quæ de communi data fuerint ad usum suum necessarium aut convenientem, resecatis superfluis, sit contentus.

12 Quo melius Paupertatis puritas, et quies illa quam secum affert, conservetur; non solum particulares Professi, vel Coadjutores formati hæreditariæ successionis erunt expertes; verum nec Domus, nec Ecclesiæ, nec Collegia eorum ratione succedent. Sic enim omnibus litibus et controversiis præcisis, charitas cum omnibus ad Dei gloriam melius conservabitur.

13 Quando summus Pontifex, vel Superior hujusmodi Professos, vel Coadjutores ad laborandum in vineam Domini

mittet; nullum viaticum petere debent, sed se liberaliter offerre, ut mittantur, prout illis ad majorem Dei gloriam fore videbitur.

14 Ut in hac etiam parte modo consentaneo sync͏eræ paupertati procedatur; nulla in Domibus Societatis jumenta ad equitandum ad usum alicujus de ipsa Societate (sive Præpositus, sive subditus ille sit) ordinariè habeantur.

15 In vestitus itidem ratione tria observentur; Primum, ut honestus ille sit; Alterum, ut ad usum loci, in quo vivitur accommodatus; Tertium, ut professioni paupertatis non repugnet. Videretur autem repugnare, si sericis, vel preciosis utcunque pannis uteremur, a quibus abstinendum est; ut in omnibus humilitatis et submissionis debita ad majorem Dei gloriam ratio habeatur.

16 In iis, quæ ad rationem victus, somni, ac usus reliquarum rerum vitæ necessariarum, vel convenientium spectant, quanvis communis illa sit, minimeque diversa ab eo, quod medicus illius loci, in quo vivitur, judicabit, ita, ut quod quisque sibi inde subtraxerit, ex devotione, non ex obligatione, subtrahat; habenda tamen semper erit ratio humilitatis, paupertatis, ac spiritualis ædificationis, quæ semper nobis in Domino ob oculos versari debet.

DE IIS REBUS, IN QUIBUS OCCUPARI, ET A QUIBUS ABSTINERE DEBET SOCIETAS.

CAP. III.

1 Quoniam habita ratione temporis, ac approbationis vitæ, quæ expectatur, ut aliqui ad professionem, vel in Coadjutores formatos in Societate admittantur, tanquam certum ducitur, eos viros spirituales futuros; et qui sic in via Christi Domini nostri profecerint, ut per eam currere possint, quantum corporis habitudo et externæ occupa-

tiones charitatis atque obedientiæ permittent, non videtur in iis, quæ ad orationem, meditationem, et studium pertinent, ut nec in corporali exercitatione jejuniorum, vigiliarum, aut aliarum rerum ad austeritatem vel corporis castigationem spectantium ulla regula eis præscribenda, nisi quam discreta charitas unicuique dictaverit: dum tamen semper Confessarius consulatur, et, ubi dubium acciderit, quid conveniat, res ad Superiorem referatur. Hoc tamen dicetur in universum; esse quidem animadvertendum, ne nimius hujusmodi rerum usus tantopere vires corporis debilitet, tantumque temporis eos distineat; ut deinde spirituali proximorum auxilio juxta nostri Instituti rationem non sufficiant: nec contra tanta in illis sit relaxatio; ut, fervore spiritus refrigescente, humani ac inferiores affectus incalescant.

2 Sacramentorum frequentatio valde commendetur. Differri autem non debet Communio, aut missa celebratio sine causis judicio Superioris legitimis ultra octo dies: omnesque assignato sibi Confessario, vel alioqui juxta ordinem, quem quisque præscriptum habet a Superiore, confiteantur.

3 Ex Regulis particularibus, quæ in Domibus, ubi ipsi fuerint, observantur, debent operam dare, ut eam partem observent quæ conveniens est, ac judicio Superioris ipsis imponetur; sive ad profectum vel ædificationem suam id sit, sive etiam aliorum, inter quos versantur.

4 Quoniam occupationes, quæ ad animarum auxilium assumuntur, magni momenti sunt, ac nostri Instituti propriæ, et valde frequentes; cumque alioqui nostra habitatio tam sit in hoc vel in illo loco incerta: non utentur nostri choro ad horas canonicas, vel missas, et alia officia decantanda: quandoquidem illis, quos ad ea audienda devotio moverit, abunde suppetet ubi sibi ipsis

satisfaciant. Per nostros autem ea tractari convenit, quæ nostræ vocationi ad Dei gloriam magis sunt consentanea.

5 Cum homines itidem hujus Societatis semper parati esse debeant ad discurrendum per quasvis mundi partes, quo fuerint a Summo Pontifice, vel a suis Superioribus missi; non debent curam animarum, neque item Mulierum Religiosarum, vel aliarum quarumcunque suscipere, ut ordinariè illarum confessiones audiant, vel ipsas regant; Quanvis nihil repugnet semel unius Monasterii confessiones ob speciales causas audire.

6 Obligari etiam ad missas perpetuas in suis ecclesiis dicendas, vel ad curam similem, quam libertas nostro procedendi modo in Domino necessaria non patitur, minime convenit.

7 Ut plenius possit Societas rebus spiritualibus juxta suum Institutum vacare; quoadejus fieri poterit, à negotiis secularibus abstineant (qualia sunt testamentariorum, vel executorum, vel procuratorum rerum civilium, aut id genus officia) nec ea ullis precibus adducti obeunda suscipiant, vel in illis se occupari sinant. Quòd si Collegiorum aliqua negotia tractanda fuerint, suos habeant procuratores, per quos ea tractent, et jura sua tueantur. Si vero ad domos Societatis, vel ad totum ejus corpus pertinent: quò pacem suam melius conservare possit Societas; idem procurator, vel alius ex Coadjutoribus, vel demum aliquis extra Societatem, aut Familia quæpiam, quæ domus patrocinium susciperet, jus Societatis ad majorem Dei gloriam posset defendere.

8 Eadem de causa, utque inquietudinis à nostra professione alienæ occasiones evitentur, et melius pax ac benevolentia cum omnibus ad majorem Dei gloriam conservetur, nemo ex Professis, vel Coadjutoribus, vel etiam

Scholasticis Societatis in causis civilibus, nedum criminalibus, *se examinari (nisi, qui ad peccatum obligare potest, compelleret) sine licentia Superioris permittat.* Superior autem eam minimè dabit, nisi in causis, quæ ad Religionem Catholicam pertinent, vel alioqui in piis, quæ sic cedunt in hujus favorem, ut in alterius detrimentum non cedant; Quandoquidem Instituti nostri est, sine cujusquam offensione, quantum fieri potest, omnium in Domino commodis inservire.

DE AUXILIO, QUOD MORIENTIBUS IN SOCIETATE, ET DE SUFFRAGIIS, QUÆ MORTUIS EADEM PRÆSTANTUR.

CAP. IV.

1 Ut in vita universa, ita et in morte et multo impensius unusquisque de Societate eniti, et curare debet, ut in seipso Deus ac Dominus noster JESUS Christus glorificetur, ipsiusque beneplacitum impleatur, et proximi ædificentur, saltem in exemplo patientiæ, ac fortitudinis, cum fide viva, ac spe, et amore bonorum illorum æternorum, quæ nobis Christus Dominus noster tam incomparabilibus vitæ suæ temporalis laboribus, et morte promeruit, et acquisivit. Cùm tamen persæpe hujusmodi sit morbi ratio, ut usum virium animæ magna ex parte impediat; cùmque hujusmodi sit ille à temporali vita transitus ut propter graves impugnationes Dæmonis (à quo summopere refert tunc non superari) requirat peculiari modo subsidium fraternæ charitatis; sollicitè advertat Superior, ut, qui juxta Medici sententiam de vita periclitatur, antequam usu judicii privetur, omnibus Sacramentis sanctis acceptis, tanquam armis a divina liberalitate Christi Domini nostri nobis concessis, ad

transitum a temporali vita ad æternam, se muniat, atque corroboret.

2 Simul cum orationibus omnium domesticorum ad id serio adhibitis, donec animam suo Creatori reddat, juvari curet. Et præter alios, qui ingredi possunt, plures, aut pauciores pro arbitrio Superioris, aliqui delecti sint oportet peculiarius ut infirmum morti proximum invisant, et ei assistant, et animosiorem reddant, eaque suggerant, eisque auxiliis juvent, quæ eo tempore convenient: et cùm jam alia officia parum erunt utilia, eum Domino commendent; donec ejus animam a corpore discedentem dignetur ad se recipere, qui eam tam caro pretio sanguinis et vitæ suæ redemit.

3 Posteaquam quis expiraverit, usque ad sepulturam ejus corpus decenter, quandiu conveniet, teneatur. Postmodum absoluto officio coram domesticis pro more sepeliatur, et mane proximo post ejus mortem omnes sacerdotes domestici pro ejus anima missæ sacrificium offerant; reliqui vero peculiari oratione pro eodem divinam implorent clementiam, atque in eo perseverent ulterius, juxta Superioris arbitrium, vel cujusvis privatam devotionem, vel obligationem; si qua in Domino intercedat.

4 Reddantur etiam certiores alii de Societate in locis illis, quæ Superior convenire judicaverit, ut simile officium præstent charitatis; quæ erga hos, qui vita perfuncti sunt, non minor, quàm erga viventes, in Domino explicari debet.

QUOD CONSTITUTIONES PECCATI OBLIGATIONEM NON INDUCUNT.

CAP. V.

1 Cùm exoptet Societas universas suas Constitutiones, De-

clarationes, ac vivendi ordinem omnino juxta nostrum Institutum, nihil ulla in re declinando, observari; oportet etiam nihilominus suos omnes securos esse, vel certè adjuvari, ne in laqeum ullius peccati, quod ex vi Constitutionum hujusmodi, aut ordinationum proveniat, incidant: Visum est nobis in Domino præter expressum Votum, quo Societas Summo Pontifici pro tempore existenti tenetur, ac tria alia essentialia Paupertatis, Castitatis, et Obedientiæ, nullas Constitutiones, Declarationes, vel ordinem ullum vivendi posse obligationem ad peccatum mortale vel veniale inducere; NISI SUPERIOR EA IN NOMINE DOMINI NOSTRI JESU CHRISTI, VEL IN VIRTUTE SANCTÆ OBEDIENTIÆ JUBERET; QUOD IN REBUS, VEL PERSONIS ILLIS, IN QUIBUS JUDICABITUR, QUÒD AD PARTICULAREM UNIUSCUJUSQUE, VEL AD UNIVERSALE BONUM MULTUM CONVENIET, FIERI POTERIT; ET LOCO TIMORIS OFFENSÆ SUCCEDAT AMOR OMNIS PERFECTIONIS ET DESIDERIUM: UT MAJOR GLORIA ET LAUS CHRISTI CREATORIS, AC DOMINI NOSTRI CONSEQUATUR.

SEPTIMA PARS;

de iis, quæ pertinent ad admissos in corpus Societatis ad proximorum utilitatem per vineam Domini distribuendos.

DE MISSIONIBUS SUMMI PONTIFICIS.

CAP. I.

1 UT in sexta parte de iis dictum est, quæ observanda sunt cuique de Societate erga se ipsum; ita in hac septima de iis dicendum est, quæ erga proximos (qui finis nostri Instituti valde proprius est) dum dividuntur per Christi vineam, ut in ea illius parte, atque opere, quod ipsis commissum fuerit, se exerceant, observari debent, sive a summo Christi Domini nostri Vicario, sive a Superioribus Societatis, *qui etiam divinæ Majestatis loco ipsis præsunt,* per diversa loca mittantur; sive ipsimet sibi eligant ubi, et qua in re occupentur; si ipsorum judicio relictum fuerit, ut discurrant quàcunque majus Dei et Domini nostri obsequium, et animarum profectus assequi se posse arbitrentur; sive labor non in diversa, sed in stabili ac continua habitatione in aliquibus locis, ubi magnus divinæ gloriæ et obsequii proventus speratur, sit impendendus. Et, ut primo loco de missione summi Pontificis inter cæteras præcipua tractetur, animadvertendum est; quòd eo fertur intentio Voti illius, quo se obedientiæ summi Christi Vicarii sine ulla excusatione Societas obstrinxit; ut

quocunque gentium ad majorem Dei gloriam et animarum auxilium inter fideles, vel infideles, nos mittendos censuerit, nos conferamus. Nec intellexit Societas particularem aliquem locum; sed ut per orbem in diversas regiones, et loca ab eo spargeretur: cùm optaret, quod factu optimum esset, eligere, idque speraret futurum, si hanc ipsius distributionem summus Pontifex faceret.

2 Et in hac parte, cùm omnem proprium sensum ac voluntatem Christo Domino nostro, et ejus Vicario Societas subjecerit, nec Præpositus Generalis Societatis pro se ipso, nec quisquam alius ex inferioribus pro se vel pro alio curare nec tentare mediatè, vel immediatè cum summo Pontifice, vel ejus ministris poterit; ut residere vel mitti potius in hanc partem, quam in illam debeat: sed inferiores hanc curam universam summo Christi Vicario ac Superiori suo; Superior verò, quod ad suam personam attinet, summo Pontifici, et ipsi Societati in Domino relinquat.

3 Præterea, qui a summo Pontifice designatus fuerit, ut aliquò se conferat; seipsum liberaliter, re temporali nulla pro viatico per se, vel per alium postulata, offerat; quin potius sic velit a summo Pontifice mitti, ut ejus Sanctitas ad gratius Dei et sedis Apostolicæ obsequium fore, nulla rei alterius in eo habita ratione, judicaverit.

4 Si summus Pontifex personam non designaret; sed aliquem, vel plures ad hunc, vel illum locum proficisci juberet, Superioris arbitrio relinquendo, qui sint ad hujusmodi missionem aptiores: Superior juxta ejus præceptum eos, qui magis convenire, et aptiores ad id fore videbuntur, designabit. Qua in re majus bonum universale intuebitur, et ut quam minimum detrimentum alia opera, quæ ad Dei obsequium suscepta fuerint, patiantur.

5 Ei, qui sic missus fuerit, plane declarari convenit plurimùm missionem suam, et scopum, quò fertur summi Pontificis intentio; et hoc, *si fieri potest, in scriptis,* quò exactius, quod ei injunctum fuerit, expleri possit. Eundem etiam Superior juvare consiliis ac instructione, quoadejus fieri poterit, curabit; ut in omnibus ad Dei et sedis Apostolicæ obsequium, utilius suum impendat ministerium.

6 Si ad particularia loca, tempore minimè limitato per summum Pontificem mittetur: ad tres menses ibidem manendum ei esse intelligatur, et magis, aut minus, pro modo majoris aut minoris spiritualis fructus, qui inde percipi videbitur, vel alibi sperabitur; vel demum ut ad bonum aliquod universale magis expedire judicabitur. Quæ omnia juxta Superioris arbitrium, qui sanctam intentionem Pontificis in Christi Domini nostri obsequium considerabit, transigentur.

7 Cum in locis designatis diutius erit residendum; si fieri poterit sine detrimento principalis missionis, atque intentionis summi Pontificis; excursiones aliquas, si poterit, et cum fructu divini servitii eas fore judicabit, facere, non erit inconveniens; ut in locis vicinis animarum auxilio serviens, postmodum ad suæ residentiæ locum redeat: in quo quidem præter id, quod est ei peculiari ratione injunctum (ad quod præcipuam etiam conferet curam, nec propter alias occasiones, licet bonas, divini obsequii posthabebit) potest, et debet considerare quibus aliis in rebus, quæ ad Dei gloriam, et animarum salutem conferant, suam operam sine detrimento suæ missionis (ut dictum est) possit impendere. Opportunitatem autem, quam Deus ad id dederit, quantum in eodem convenire judicabit, e manibus elabi non sinet.

8 Ad finem nostræ professionis ac promissionis melius

consequendum, Præpositus Generalis, cùm novus Christi Vicarius in Apostolica sede fuerit constitutus, per se, vel per alium intra annum ab ejus creatione et coronatione teneatur ejus Sanctitati declarare professionem, ac promissionem expressam Obedientiæ, quæ ipsi Societas peculiari voto circa missiones ad Dei gloriam se obstrinxit.

DE MISSIONIBUS SUPERIORIS SOCIETATIS.

CAP. II.

1 Quo spirituali animarum necessitati subveniri multis in locis majori cum facultate, ac securitate eorum, qui ad id fuerint destinati, possit; Præpositi Generales Societatis, juxta facultatem eis a summo Pontifice concessam, mittere quosvis de Societate poterunt, quocunque magis expedire judicabunt; qui tamen ubicunque fuerint, ad obedientiam sedis Apostolicæ parati erunt. Et quia complures sunt, qui aliquos ex nostris sibi concedi petant, potius propriæ obligationis spiritualis erga suum gregem, vel aliorum commodorum a fine nostro magis distantium ratione habita, quàm communium et universalium; Præpositus Generalis, vel qui ab eo hanc habuerit facultatem, diligenter in hujusmodi missionibus curet, ut in suis ad hanc potius, quam ad illam partem mittendis, et ad hoc opus potius, quam ad illud, et ut hanc personam potius, quam illam mittat, hoc, vel illo modo, ad prolixius, vel brevius tempus, id semper, quod ad majus Dei obsequium et bonum universale facit, statuatur. Cum hac ergo rectissima ac syncerissima intentione in Dei ac Domini nostri conspectu habita; et, si ei videbitur, propter deliberationis difficultatem vel

momentum re divinæ Majestati suis et domesticorum orationibus ac sacrificiis commendata; et cum aliquo vel pluribus ex eadem Societate, qui videbuntur inter eos, qui adfuerint, communicata; statuet per seipsum, num mittere debeat, nec ne; et sic de reliquis circunstantiis; ut ad Dei majorem gloriam convenire judicabit. Erit autem ejus, qui mittitur, officium, nulla ratione se ingerendo ad eundum, vel manendum in hoc loco potius, quàm in illo, plenam ac omnino liberam sui dispositionem Superiori, *qui eum Christi loco regit*, ad ipsius majus obsequium et laudem relinquere. Sic etiam, ut alii maneant alicubi, vel alio se conferant, nemo quoquo modo sine consensu Superioris sui, per quem ille in Domino gubernandus est, curare debet.

2 Quocunque Superior mittet aliquem, eum plenè instruere (*et ordinariè in scriptis*) debebit tam de modo procedendi, quam de mediis, quibus eum uti velit ad finem, quem in animo habet. Per crebram etiam litterarum communicationem, quantum fieri potest, totius successus certior redditus ex eo loco, ubi ipse residet (ut personæ, et negotia exegerint) consilio, et aliis auxiliis, quæcunque adhiberi possint, providebit, ut majus servitium Deo fiat, magisque commune bonum per personas Societatis juvetur: quod tanto majori cura præstari debebit; quanto negotii qualitas (quod vel grave sit, vel difficile) et personarum, quæ missæ sunt (quod vel consilio, vel instructione indigeant) id magis exigit.

DE LIBERA AD HANC VEL ILLAM PARTEM PROFECTIONE.

CAP. III.

1 Quamvis eorum sit, qui sub obedientia Societatis vivunt,

se non obtrudere directè vel indirectè ad sui missionem, sive a summo Pontifice, sive a suo Superiore In nomine Domini nostri JESU Christi mittantur: qui tamen ad regionem aliquam magnam (cujusmodi esset India, vel aliæ Provinciæ) missus est, si pars ejus aliqua peculiari limitatione ei assignata non fuerit, potest magis, et minus in hoc, vel in illo loco immorari, aut discurrere quacunque omnibus perpensis (in se, quod ad voluntatem suam attinet, indifferentiam sentiendo) et oratione facta, judicaverit ad Dei gloriam magis expedire. Hinc colligi facile potest; quod, si privatis id licet, primæ et summæ obedientiæ summi Pontificis non repugnando; multo magis in hujusmodi missionibus Superiori ad hanc partem potius, quam ad illam, prout in Domino senserit convenire, eosdem dirigere licebit.

2 Ubicunque quis maneat, si non est ei injunctum, ut medio aliquo limitato utatur, quale esset, legere, vel prædicare, in eo se exercebit ex iis, quibus utitur Societas in sexta parte dictis, et proximo capite dicendis, quod magis convenire judicabit, et contrà, quod ibi devitandum dicitur, ad majus Dei obsequium etiam devitabit.

QUIBUS IN REBUS DOMUS ET COLLEGIA SOCIETATIS PROXIMUM ADJUVENT.

CAP. IV.

1 Quia non solum enititur Societas discurrendo per varia loca, sed etiam in quibusdam continenter residendo (ut videre est in domibus, vel collegiis) proximos juvare: operæ pretium est intellexisse, quibus modis possint animæ in hujusmodi locis juvari; ut eorum pars illa, quæ poterit, ad gloriam Dei exerceatur.

2 Et primo quidem ad proximorum auxilium conferet exemplum totius honestatis ac virtutis Christianæ; ut non minus bonis operibus, imo magis, quam verbis, eis ædificationi esse, quibuscum agitur, curent.

3 Juvatur etiam proximus sanctis desideriis, et orationibus in Dei conspectu pro universa Ecclesia, ac pro iis præsertim, qui majoris sunt momenti, ad ejus universale bonum effusis, ac pro amicis etiam, et bene de nobis meritis viventibus, et vita functis; sive postulent ipsi, sive non postulent; pro adversariis itidem, si qui fuerint, ac pro illis, in quorum auxilium peculiariter ipsi, et reliqui de Societate in variis locis inter Fideles, et Infideles incumbunt; ut Deus omnes ad gratiam suam excipiendam per debilia hujus minimæ Societatis instrumenta disponere dignetur.

4 In Missarum etiam sacrificiis juvare possunt, et aliis divinis officiis, nulla pro eis eleemosyna accepta; sive aliqui ea obtinere curaverint; sive pro sua devotione quisque ea Deo obtulerit. Et quod attinet ad Missas, præter eas, quæ in gratiam Fundatorum dicuntur, unæ, vel duæ, aut plures (pro numero sacerdotum, et *alioqui prout convenerit*) singulis hebdomadis pro benefactoribus vivis, ac defunctis offerentur, Deum ac Dominum nostrum rogando, ut pro illis hoc sanctum sacrificium admittere, et pro infinita ac summa liberalitate sua eam beneficentiam remunerari, qua illi erga Societatem nostram ex divino amore ac reverentia usi sunt, æternis præmiis dignetur.

5 Juvatur etiam proximus in Sacramentorum administratione, ac præcipue in audiendis confessionibus (ad quas aliqui a Superiore, qui eo fungantur officio, sunt designandi) et in sancto Eucharistiæ sacramento, extra Paschæ tamen festum, sua in Ecclesia administrando.

6 Proponatur verbum Dei populo assiduè in Ecclesia in concionibus, lectionibus, et in Christiana doctrina per eos, quos Superior probaverit, et ad tale munus destinaverit, et quidem iis temporibus, et modo, qui eidem ad majorem Dei gloriam et animarum ædificationem expedire videbitur.

7 Potest ad hoc ipsum, quod dictum est extra Ecclesiam Societatis, aliis in Ecclesiis, *vel plateis, vel aliis locis* præstari; quando ei, qui cæteris præest, ad majorem Dei gloriam conferre videbitur.

8 Curabunt etiam privatim proximum piis colloquiis ad meliora promovere tum consilio, et exhortatione ad bona opera, tum etiam tradendis spiritualibus exercitiis.

9 Corporalibus etiam pietatis operibus, quantum spiritualia, quæ majoris sunt momenti, permittent, quantumque vires patientur, incumbent; ut in infirmis juvandis, præcipue in xenodochiis, eos invisendo, et aliquos, qui eis inserviant, mittendo; et dissidentes ad concordiam revocando; sic etiam pauperes, ac in custodiis publicis detentos, quoadejus fieri poterit, per se sublevando, et ut alii sublevent, curando. Metiatur autem oportet Præpositi prudentia (qui majus Dei obsequium ac bonum universale semper ob oculos sibi proponet) quantum in hujusmodi rebus operæ sit ponendum.

10 In Collegiis, et eorum Ecclesiis fiet ex iis, quæ de domibus dicta sunt, quod fieri poterit; prout opportunum fuerit, juxta Superioris (ut dictum est) arbitrium.

11 *Qui talento præditus ad scribendos libros communi bono utiles, eos conscriberet, in lucem, edere non debet, nisi prius Præpositus Generalis eos videat, et aliorum etiam judicio et censuræ subjiciat; ut, si ad ædificationem fore videbuntur, et non aliter in publicum prodeant.*

12 De iis, quæ ad officia domestica et res alias particulares pertinent, in regulis domorum dicetur; nec ulterius circa missiones, vel divisionem eorum, qui de Societate sunt, per vineam Domini nostri JESU Christi progredi necesse erit.

OCTAVA PARS;

de iis, quæ conferunt ad eorum, qui dispersi sunt, cum suo capite, et inter se mutuam unionem.

DE IIS, QUÆ JUVANT AD UNIONEM ANIMORUM.

CAP. I.

1 QUO difficilius est, membra hujus Congregationis cum suo capite et inter se invicem uniri, quòd tàm sejuncta in diversis mundi partibus inter fideles, et infideles sint; eo impensius, quæ juvant ad unionem, quærenda sunt: quandoquidem nec conservari nec regi, nec (quod inde sequitur) finem, ad quem tendit Societas ad majorem Dei gloriam, consequi potest; si inter se et cum capite suo membra ejus unita non fuerint. Dicetur ergo de iis, quæ conferunt ad animorum unionem; deinde de iis, quæ ad unionem personalem in Congregationibus vel conventibus fieri solitam pertinent. Et quidem circa animorum unionem, quædam ex parte sub-

ditorum, quædam ex parte Superiorum, quædam ex utrorumque profecta juvabunt.

2 Ex parte subditorum juverit magnam turbam hominum ad professionem non admitti; nec quoscunque, sed *selectos homines* etiam inter Coadjutores formatos, aut Scholasticos retineri. Multitudo enim magna eorum, qui vitia sua non bene domuerint; ut ordinem non ferre, ita nec unionem potest, quæ in Christo Domino nostro tam necessaria est, ut bonus status, ac procedendi modus hujus Societatis conservetur.

3 Et quia hujusmodi unio magna ex parte per *obedientiæ vinculum* conficitur; hæc semper in suo vigore conservanda est: Et qui foras ad laborandum in agro dominico ex domibus mittuntur, quoadejus fieri potest, in eadem sint exercitati: et hac in virtute, qui primas in Societate tenent, bono sui exemplo aliis præluceant, et uniti omnino cum suo Superiore, promptè, humiliter, et devotè ei obediendo, persistant. Qui autem tam egregium sui specimen in obedientia non dedisset, certè ei adjungi deberet socius, qui in ea magis esset conspicuus. Nam ut plurimùm socius, qui in obedientia magis profecit, eum, qui minus in ea profecisset, cum divino favore in eadem juvabit. Et alioqui, quanvis ad hunc scopum non tenderetur, ei, qui cum alioquo munere gubernandi mittetur, collateralis socius (si Superiori videbitur, quòd sic melius commisso muneri satisfaciet) adjungi poterit: qui sic se geret cum eo, qui aliis præest, et ille invicem cum hoc; ut obedientia ac reverentia subditorum debilior erga Superiorem non reddatur: sed ille potius verum ac fidelem adjutorem et sublevatorem erga suam personam et aliorum, qui suæ fidei commissi sunt, sibi datum esse experiatur.

4 Ad eandem obedientiæ virtutem ordo bene observatus

inter ipsos Superiores, quorum alii aliis subduntur, et inferiorum erga illos pertinet, ita, ut singuli, qui in aliqua domo vel Collegio versantur, ad suum Præpositum localem, seu Rectorem recurrant, et per eum in omnibus regi se sinant. Eis autem, qui per provinciam aliquam variis in locis disjuncti manent, ad Provincialem Præpositum, vel alium localem viciniorem erit recurrendum; prout eis injunctum fuerit. Omnes vero Præpositi locales, vel Rectores crebra communicatione cum Provinciali utantur, et juxta ejus arbitrium in omnibus se gerant. Eodem modo Præpositi Provinciales cum Generali se habebunt. Sic enim, subordinatione conservata, unio, quæ in ea quam maximè consistit, aspirante gratia Dei, conservabitur.

5 Siquis divisionis vel dissensionis eorum, qui unà vivunt, inter se, vel cum suo capite autor esse cerneretur; diligentissimè ab ea Congregatione velut pestis, quæ eam potest summopere inficere, si præsens remedium non adhibeatur, separandus est.

6 Ex parte Præpositi Generalis, quæ ad hanc unionem animorum conferent, sunt eæ dotes, quibus (ut in nona parte dicetur) eum exornari oportet; quibus cum præditus fuerit, erga omnia membra Societatis suo fungetur officio, capitis videlicet, a quo in illam influxus ad præfixum ipsi finem necessarius descendat: et sic a Generali Præposito, ut a capite, universa facultas Provincialium egrediatur, ac per eos ad Locales, per hos autem ad singulares personas descendat: sic etiam ab eodem capite (vel certè eo suam facultatem communicante, et rem approbante) missiones procedant. De communicatione gratiarum Societatis tantundem sit dictum. Quo enim magis inferiores a suis Superioribus pendebunt; eo melius amor obedientiæ atque unio inter eos retinebitur.

7 Et ut locus magis conveniat ad communicationem capitis cum suis membris; conferre plurimum potest, ut Præpositus Generalis magna ex parte Romæ resideat, ubi cum aliis omnibus locis Societatis faciliori utetur commertio. Provinciales itidem in iis locis diutius versabuntur, unde cum inferioribus, et cum superiori Præposito commoda fuerit communicatio, quantum in Domino id effici poterit.

8 Præcipuum utriusque partis vinculum ad membrorum inter se et cum capite suo unionem amor est Dei ac Domini nostri JESU Christi, cum cujus divina ac summa bonitate si Superior et inferiores valde uniti fuerint, perfacile inter seipsos unientur; idque per eundem illum amorem fiet, qui a Deo descendens ad omnes proximos ac peculiari ratione ad corpus Societatis pertinget. Charitas itaque, et, ut in universum dicatur, omnis probitas ac virtus, qua juxta spiritum Dei procedatur, ad unionem ex utraque parte juvabit, et, (quod inde sequitur) omnis rerum temporalium contemptus, in quibus sui ipsius amor, gravissimus hujus unionis ac boni universalis hostis, errare solet. Multum etiam conferet consensio tum in interioribus; ut est doctrina, judicia, ac voluntates, quoadejus fieri poterit; tum etiam in exterioribus; ut est vestitus, ceremoniæ missæ, et reliqua, quantum personarum, et locorum, et cæterorum varietas permittet.

9 Magnopere etiam juverit litterarum ultro citroque missarum inter inferiores et Superiores frequens commertium, et crebrò alios de aliis certiores fieri ac audire quæ ex variis locis ad ædificationem, et eorum, quæ geruntur, cognitionem, afferuntur; cujus rei Superioribus, ac præcipue Generali, et Provincialibus cura erit,

eo constituto ordine, ut quovis in loco, quæ ad mutuam consolationem et ædificationem in Domino faciunt, ex aliis sciri possint.

QUIBUS IN CASIBUS CONGREGATIO GENERALIS FIERI DEBEAT.

CAP. II.

1 Ad unionem personalem ut veniamus, quæ in Congregationibus Societatis fit; considerandum est, quibus in casibus, qui, et per quem, ac itidem, quo in loco, quo tempore, et modo debeant congregari, et id definiri, de quo in Congregationibus agetur. Et ut declaretur primo loco, quibus in casibus Congregatio, et Conventus generalis fiat; illud in primis suppositum est: quod non videtur in Domino in præsentiarum expedire, ut certis temporibus aut crebrò fiat. Quoniam Præpositus Generalis adjutus communicatione, quam cum universa Societate habet, et eorum opera, qui cum ipso degunt, hoc laboris et distractionis universæ Societati, quantum fieri poterit, adimet. Aliquando tamen congregari, omnino erit necessarium; ut, cum erit de electione Præpositi Generalis agendum, sive eligendus sit, qui in demortui locum succedat, sive qui subrogetur alteri Præposito, quem cedere officio propter aliquam causam ex iis, quæ postea dicentur, conveniat.

2 Altera causa est, cùm deliberari oportebit de rebus perpetuis ac magni momenti, quales essent (verbi gratia) Collegia vel domos dissolvere, aut aliò transferre, vel res admodum difficiles ad universam Societatem spectantes, vel eam rationem procedendi in illa, quæ ad implendam

Dei voluntatem commodissima videatur, explicare et constituere.

QUI DEBEANT CONGREGARI.

CAP. III.

1 Non omnes, qui sub Obedientia Societatis vivunt, nec Scholastici approbati, verùm Professi duntaxat, et præterea Coadjutores aliqui, si ita expedire in Domino videretur, sunt ad Congregationem generalem convocandi; et quidem ex his non nisi commodè venire queant. Non itaque infirmi ac valetudinarii, nec qui in regionibus remotissimis agunt, ut in Indiis; sed nec illi, qui præmanibus negotia habent magni momenti, quæ absque gravi incommodo, deseri non possunt, convenient.

Pendebit autem hoc ex judicio Præpositi Generalis, si is conventum indixerit, vel eorum, qui congregati in singulis Provinciis fuerint, ut venturos ad generalem conventum eligant. Verùm ut certa aliqua ratio in hac congregatione cogenda præscribatur; Cùm conventus celebrabitur ad eligendum Generalem, aut ad deliberandum de iis, quæ ad Generalem ipsum spectant; terni ex singulis Provinciis veniant, Provincialis videlicet Præpositus cum duobus aliis, qui fuerint ad hoc negotium in Congregatione provinciali electi: quæ quidem Congregatio in singulis Provinciis ante generalem ad hunc finem cogetur. Convenient autem et suffragii jus habebunt in ea Professi omnes Provinciæ, qui interesse poterunt, Præpositi Domorum atque Collegiorum, Rectores, ac Procuratores, vel ii, quos tanquam vicarios illi suo nomine miserint. Cùm conventus ad res alias indiceretur; Præpositus Provincialis sine congregatione

Provinciæ duos ex ea eligere poterit pro arbitrio Præpositi Generalis; cujus erit pro occurrentium causarum ratione constituere, num conventus Provincialis hujusmodi ad duorum illorum electionem sit cogendus, an Provincialis sine conventu eos debent eligere, prout ei videbitur in Domino expedire. His tribus suas vices tota Provincia committet, et quicquid a conventu generali, cui ipsi interfuerint, constitutum fuerit, ratum habebit. Quòd si præter duos electos, quosdam alios Præpositus Generalis designaret, vel Præpositus Provincialis adducendos judicaret; eadem erit horum, et aliorum ratio. Sed si Provincialis præter tres, aliquos eligerit; plures, quàm duos, adjicere non poterit, ita, ut ad summum quinque ex una Provincia veniant.

2 Ex Professis, qui Congregationi intererunt, unusquisque suffragium unicum, solus Generalis duo habebit. Sed si numerus par esset, Provincialis reliquis præferetur: et si inter ipsos Provinciales esset paritas; pars illa, in quam Præpositus Generalis, vel (si is e vivis excessisset) ipsius Vicarius inclinabit, esset præferenda. Ut enim illis magis est necessarium divinæ gratiæ auxilium propter munus, quod gerunt; ita sperandum est, Deum ac Dominum nostrum uberius id illis, ut sentiant et dicant quæ ad ipsius gloriam faciant, largiturum.

AD QUEM SPECTET CONGREGATIONEM GENERALEM INDICERE.

CAP. IV.

1 Cùm ad eligendum novum Præpositum, priore vita functo, conventura est Societas: unus ex Professis, quem suum in hac parte Vicarium ante mortem Præpositus nominaverit, alios de summa rei certiores faciendos cura-

bit. Hic autem Vicarius (ut plurimùm) unus ex iis erit, qui adesse Præposito, et ipsum juvare soliti sunt, vel certè ex iis, qui proximè degunt. Hujus officium erit, Societatem ad electionem Præpositi faciendam, præscripto tempore, et loco, quo convenire oporteat, convocare.

2 Quando non ad electionem congregatur Societas; in aliis eventibus Præpositus Generalis eam convocabit, præter quam in illis, qui in nona parte exprimentur: et non congregabit frequenter Societatem, ut dictum est; nisi rerum agendarum necessitas urgeret. Sed cùm generalis Congregatio ad electionem Præpositi convocata eum jam elegerit; deinde de rebus aliis gravioribus, quam ut a Generali et iis, qui cum ipso agunt, decidi debeant, tractari poterit.

DE LOCO, TEMPORE, ET MODO CONGREGANDI.

CAP. V.

1 Locus, quo conveniet Societas ad Generalis electionem, videtur ordinariè curia summi Pontificis esse debere, ubi plurimùm erit ipsius Generalis residentia; nisi Societas ex composito conveniendum esse in alium locum, qui commodior omnibus futurus esset, statueret: ut si quis in confinio diversarum Provinciarum, in quibus manet Societas, esset constitutus, vel alius, qui magis accommodus videretur. Si Præpositus Generalis est, qui Societatem ad alia negotia congregat: ejus erit, eligere ac designare locum, quem in Domino aptiorem judicaverit.

2 At spatium temporis, quod cogendæ Societati tribuetur, ubi de electione Generalis agendum est, quinque aut

sex mensium erit a tempore, quo litteræ, quæ de hac re commonefacient, scriptæ fuerint. Prorogari tamen id tempus poterit; cùm necessitas postulaverit. Cum vero alias ob causas fuerit congreganda, Generalis Præpositus pro suo arbitratu tempus designabit.

3 Modus in congreganda Societate servandus hic erit; ut ille, cujus hoc est munus, confestim variis viis Provinciales, et siqui ex Professis sigillatim convocandi essent, adscripta (quantum sat esse ipsi videbitur) causa, loco, et tempore, conventus habendi, certiores faciat, admonens quoque, ut ubique missæ celebrentur, et orationes fiant pro felici Præpositi electione. Unusquisque autem Provincialium (si ipsi soli eligendi potestatem non habuerint) Professos, qui in ipsius provincia versantur, Rectores quoque, et locales Præpositos, qui venire sine magno incommodo possint, convocabit. Ubi vero ad Congregationem provincialem convenerint, eligent pluribus suffragiis (Provincialis sententia pro duobus suffragiis numerata) eos, qui ad generalem Conventum mittantur; qui esse ii debebunt, quos magis expediat ei conventui interesse, et quorum absentia minus detrimenti Provinciæ sit allatura. Ipsi verò, quàm primùm poterunt, ad constitutum locum, relictis in suis Provinciis Vicariis, et rebus omnibus bene compositis, proficiscentur.

4 Curabunt præterea Superiores, ut omnes, qui sub obedientia Societatis vivunt, quotidie in orationibus et in missarum sacrificiis plurimùm Domino commendent eos, qui ad generalem Congregationem se conferunt; et simul, ut, quidquid in ea transigetur, ad majus obsequium, et laudem, et gloriam, divini nominis cedat.

DE MODO DELIBERATIONIS, CUM DE ELECTIONE GENERALIS AGITUR.

CAP. VI.

1 Si conventus indictus est ad novi Præpositi, qui in demortui locum succedat, electionem; simul atque omnes convenerint, Vicarius Generalis quatuor dies ante Præpositi futuri electionem de eadem omnes alloquatur, horteturque ad eam, prout ad majus Dei obsequium, et bonam Societatis gubernationem convenit, faciendam: et præter hunc diem, tres sequentes habebunt, ut se Deo commendent, meliusque considerent, quisnam ex universa Societate ad hujusmodi curam maximè idoneus sit futurus; et eo tempore certiores reddi de iis, quæ ad rem pertinent, ab illis, qui bene poterunt referre, curent: donec tamen ingrediantur locum electionis, et in eum includantur, non definiant apud se, quem sint electuri.

2 Hoc medio tempore unusquisque sub pœna excommunicationis latæ sententiæ teneatur Vicario manifestare, vel alicui ex antiquioribus Professis (qui cum Vicario conferet) si sciret aliquem hoc munus affectasse, vel etiam tunc affectare, directè aut indirectè id procurando, vel signo aliquo id declarando. Qui autem de ambitione hujusmodi convictus esset, activo et passivo suffragio privetur, ut qui nec ad eligendum alium, nec, ut ipse elegatur, sit idoneus; unde nec in eam Congregationem, nec in aliam unquam admitti possit.

3 Ipso die electionis, qui hos tres dies consequetur, celebret aliquis missam de Spiritu sancto, quam omnes audiant, ac in eadem sanctissimum Christi corpus sumant.

4 Postmodum ad campanæ pulsum, qui suffragium habent,

ad locum Congregationis vocentur; et unus eorum concionem habeat, qua in genere (nullo dato signo quo particularis aliqua persona significetur) ad electionem ejus Præpositi, qui ad majus Dei obsequium conveniat, exhortetur; Et postquam hymnum illum simul dixerint, Veni Creator Spiritus; in prædictum locum Congregationis ab aliquo ex Præpositis, vel Rectoribus, vel aliquo quopiam de Societate, cui id officii in domo Congregationis commissum fuerit, includantur, ita, ut nec inde egredi, nec eis aliquid ad victum, præter panem et aquam, dari possit; donec Præpositum Generalem elegerint.

5 *Quod si omnes communi inspiratione, non expectato ordine suffragiorum, quempiam eligerent; ille sit Præpositus Generalis. Omnem enim ordinem, et eligendi formulam Spiritus sanctus, qui ad hujusmodi electionem movet facilè supplet.*

6 Quando eo modo non peragetur electio; formula, quæ sequitur, erit observanda. In primis quisque seorsum orabit Deum, et, cum nullo alio loquendo, in Creatoris sui ac Domini conspectu ex iis, quæ prius intellexit, apud se statuet, quem sit electurus; et in charta scribet nomen personæ, quam eligit in Præpositum Generalem, et suum subscribet; et ad hoc spatium unius horæ ad summum præfigatur: deinde ad sedes suas omnes conveniant: Et Vicarius cum Secretario ad hoc ipsum inter Professos electo, et alio tertio, qui eis assistat, exurgens a sede protestetur nolle se admittere quemquam, nec excludere, quem non debeat. Det autem omnibus absolutionem generalem ab omnibus censuris ad hunc canonicæ electionis effectum: Postmodum, invocata Spiritus sancti gratia, accedat cum duobus sociis ad mensam in medio positam; et ipsimet tres prædicti mutuò suffragia sua

alius ab alio petant: et juret unusquisque prius, quam det, quòd eum nominat, quem sensit in Domino ad hoc munus magis idoneus; et suffragia in manibus Secretarii simul serventur; deinde a quolibet eorum, qui in Congregatione sunt, seorsum, sed tamen coram aliis proprium suffragium scripto contentum postulent, quod prævio juramento eisdem dabit unusquisque. Deinde in medio omnium Secretarius suffragia, electum solummodo nominando, promulgabit; ac demum uno suffragiorum numero cum alio collato, qui plus, quam mediam partem suffragiorum omnium habuerit, sit præpositus Generalis: et ita qui primus eum nominavit, vel Vicarius percontetur alios, an suum consensum ei præstent, quem major pars elegit; et, utcunque respondeant, formabit Decretum electionis, dicendo; In nomine patris, et filii, et spiritus sancti; EGO N. nomine meo, et omnium idem sentientium eligo N. in Præpositum Generalem Societatis JESU. Quo peracto statim omnes ad reverentiam ei exhibendam accedant, et *flexo utroque genu manum ejus osculentur.* Qui vero electus fuerit, nec electionem, nec exhibitam reverentiam (cùm recordari debeat, cujus nomine eam admittat) recusare debet. Postremò simul omnes dicant, Te Deum laudamus.

7 Si non fuerit, qui amplius, quàm mediam partem suffragiorum habeat; alia ratio, scilicet compromissionis ineatur, electis inter omnes tribus, aut quinque electoribus (qui nimirum ad id munus plura habuerint suffragia) et quo major horum trium vel quinque pars inclinaverit, ille sit Præpositus Generalis, et promulgetur; eique reverentia exhibeatur, et Deo nostro gratiæ agantur, et superius dictum est.

8 Post promulgationem nulli integrum erit, suffragium

suum mutare, nec peracta electione aliam tentare: et observet, quæ dicta sunt, qui dissidii ac ruinæ Societatis author haberi, et in pœnam excommunicationis latæ sententiæ incidere, aliasque graves censuras pro arbitrio Societatis (cui unio, et concordia omnimoda ad Dei gloriam convenit) subire nolit.

DE MODO IN DELIBERATIONIBUS TENENDO, QUANDO IN CONGREGATIONE GENERALI NON DE ELECTIONE PRÆPOSITI, SED ALIIS DE REBUS AGITUR.

CAP. VII.

1 Cùm in Congregatione non de electione Præpositi, sed aliis de rebus gravibus, et ad statum Societatis pertinentibus agitur; inclusio necessaria non erit: licet sit curandum, ut, quam expeditissimè fieri poterit, quæ tractanda sunt, absolvantur. Sed quia ex prima et summa Sapientia descendat oportet lux ea, qua dijudicari possit, quid statuere conveniat; in primis Missarum sacrificia offerentur; fietque oratio in loco Congregationis, et aliis partibus Societatis per totum illud tempus, quo congregantur, et quo tractantur res in eo Conventu definiendæ, ad gratiam impetrandam; ut omnia ad majorem Dei gloriam constituantur.

2 Deinde semel aut sæpius omnibus congregatis, Præpositus Generalis, deinde Provinciales, Rectores, aliique ad Congregationem vocati, quæ eis tractanda videbuntur, rationesque eorum, quæ sentiunt, postquam diligenter omnia consideraverint, ac Deo et Domino nostro commendaverint, coram omnibus breviter proponent; Et postquam dixerint sententiam suam, ejus summam scrip-

tam in medio relinquent; ut siqui velint, eam legant, et quod ea de re sentiunt, in sequenti Congregatione dicant.

3 Rebus agitatis hinc inde in una, vel pluribus Congregationibus, si nihil manifestè in alteram partem constitui videretur; communi omnium, vel ferè omnium assensu quatuor, qui definiant, ex eis, qui intersunt conventui, et in eo jus habent suffragii, plurium sententiis (quibus alii se stare velle promittant) eligantur, qui quoties opus fuerit, cum Præposito Generali congregati omnia ea, de quibus agitur, decîdent. Quòd si omnes ejusdem sententiæ non fuerint; quo verget major pars, id præferendum, et a tota Congregatione ut *de manu Domini* admittendum erit.

4 Si Præpositus Generalis, non erit ea habitudine corporis, ut possit rebus omnibus tractandis interesse; posset alium suo loco substituere; et sic sigillatim, omnibus rebus constitutis, prout majori parti visum fuerit, quod decretum est, scribetur, et in plena Congregatione legetur; et, si etiam tunc alicui visum fuerit, quid ea in re sentiat, dicere ei licebit; sed omnia tandem arbitrio Præpositi cum Definitoribus reliquentur.

5 Consideratis denuo illis, quæ discussa sunt, et modo jam dicto rursum constitutis, Secretarius in libro ad id destinato ea postmodum promulganda scribet.

NONA PARS;

de iis, quæ ad caput Societatis, et gubernationem ab eo descendentem pertinent.

QUOD PRÆPOSITUM GENERALEM, ET QUIDEM PERPETUUM, DUM VIXERIT, ESSE OPORTEAT.

CAP. I.

1 UT in omnibus Rebuspub. vel Congregationibus bene constitutis, præter eos, qui ad fines particulares in eis tendunt, necesse est, esse aliquem, vel etiam plures, qui boni universalis curam habeant, et, ut ad proprium finem, ad id tendant: sic etiam in hac Societate, præter eos, qui particularibus domibus, Collegiis, et Provinciis etiam, in quibus hujusmodi sunt domus, vel Collegia, præsunt, necesse est esse aliquem, qui universæ Societatis curam habeat; qui hunc sibi finem constituat, ut bene gubernetur, conservetur, et augeatur totum Societatis corpus; et hic est Præpositus Generalis; qui cum duobus modis eligi posset, scilicet, ut ad tempus aliquod definitum, vel ut quandiu vivet, Societati præsit: propterea quod experientia, et in gubernando exercitatio, et hominum particularium notitia, et erga eosdem authoritas confert magnopere, ut bene hoc munus obeat; ad vitam, et non ad tempus aliquod præscriptum erit eligendus. Accedet autem ad cætera hoc commodi ex eo, ut Societas in rebus magni momenti ad

Dei gloriam satis fere semper occupata, universalibus his conventibus minus laboris et distractionis patiatur.

QUALIS ESSE DEBEAT PRÆPOSITUS GENERALIS.

CAP. II.

1 Inter dotes varias, quibus ornari Præpositum Generalem, optandum est, omnium prima hæc erit; *ut cum Deo ac Domino nostro quàm maximè conjunctus, et familiaris tam in oratione, quàm in omnibus suis actionibus sit;* ut eo uberius ab ipso, ut boni totius fonte, universo corpori Societatis abundantem donorum, ac gratiarum ejus participationem, ac multum valoris, et efficaciæ omnibus illis rationibus, quibus ad animarum auxilium utetur, impetret.

2 Secunda, ut vir sit, cujus in omni virtutum genere exemplum reliquos de Societate juvet; ac præcipuè in eo splendor charitatis erga omnes proximos, et in primis erga Societatem, ac veræ humilitatis, quæ Deo et hominibus amabilem eum reddant, sit conspicuus.

3 Liber etiam ab omnibus inordinatis affectionibus, per gratiam Dei edomitis et mortificatis, sit oportet; ne interius judicium rationis perturbent, et ut exterius tam sit compositus, et in loquendo præsertim tam circunspectus, ut in eo nihil, ne verbum quidem, notari possit, quod non ad ædificationem sive eorum, qui de Societate sunt (quibus speculi, et exemplaris loco esse debet) sive externorum faciat.

4 Nihilominus eo modo didicerit rectitudinem, ac severitatem necessariam cum benignitate et mansuetudine miscere, ut nec se flecti sinat ab eo, quod Deo ac Domino nostro gratius fore judicaverit: et tamen filiis

suis, ut convenit, compati noverit, eo modo se gerendo, ut etiam qui reprehenduntur, vel corriguntur, quanvis secundum inferiorem hominem, quod agitur, displiceat, agnoscant nihilominus, quòd recte in Domino, et cum charitate ille suum officium faciat.

5 Animi etiam magnitudo ac fortitudo est ei pernecessaria ad infirmitatem multorum ferendam, et res magnas in divino servitio aggrediendas, in eisque constanter, quando id convenit, perseverandum; non propter contradictiones (licet à magnis, et potentibus excitatas) animum despondendo, nec ab eo, quod ratio, et divinum obsequium postulat, ullis eorum precibus, aut minis separari se sinendo; ut omnibus demum casibus, qui incidere possunt, sit superior; nec prosperis efferri, nec adversis dejici animo sese permittat, paratissimus, cùm opus esset, ad mortem pro Societatis bono in obsequium Jesu Christi Dei ac Domini nostri subeundam.

6 Tertia est, ut præclaro intellectus, ac judicii dono polleat; ut nec in rebus ad speculationem, nec ad praxim pertinentibus, quæ occurrerint, hoc talento sit destitutus. Et quanvis doctrina valde ei necessaria sit, qui tam multis viris eruditis est præfuturus; magis tamen est necessaria prudentia, et in rebus spiritualibus et internis exercitatio ad varios spiritus discernendos, ad consilium ac remedium tam multis, qui necessitatibus spiritualibus laborabunt, adhibendum.

Discretionis etiam donum in rebus externis, ac modo res tam varias tractandi, et cum tam diversis hominum generibus in ipsa Societate, et extra illam agendi summopere erit ei necessarium.

7 Quarta et in primis necessaria ad res conficiendas est vigilantia, et sollicitudo ad eas incipiendas, et strenuitas

ad easdem ad finem et perfectionem suam perducendas; ut nec incuria, nec remissione animi inchoatæ et imperfectæ relinquantur.

8 Quinta ad corpus pertinet; in quo, quod ad sanitatem, speciem externam, et ætatem attinet, habenda est ratio hinc quidem decentiæ et authoritatis, inde verò virium corporis, quas ejus munus exigit; ut in eo fungi officio suo ad Dei ac Domini nostri gloriam possit.

9 Sexta circa res externas est, inter quas, quæ magis ad ædificationem et Dei obsequium in eo officio conferunt, præferri debent. Hujusmodi esse solent, siquis magnæ sit existimationis, ac celebris nominis: et demum quæ ex cæteris ad authoritatem cum externis et cum iis, qui de Societate sunt, adjuvant.

10 Denique ex eorum numero esse debet Præpositus Generalis, qui in omni virtutum ornatu clarissimi, et de Societate optimè meriti, et diu in eadem tales esse perspecti sunt. Et si aliquæ ex dotibus superius dictis deessent; certè non desit eximia probitas, et amor erga Societatem ac judicium bonum, quod etiam idonea doctrina comitetur. In reliquis enim per eos, qui ad ejus auxilium destinandi sunt (de quibus inferius dicetur) cum auxilio et favore divino multa suppleri poterunt.

DE POTESTATE PRÆPOSITI GENERALIS ERGA SOCIETATEM, AC DE OFFICIO EJUS.

CAP. III.

1 Ut bene gubernetur Societas; expedire in primis duximus, ut Præpositus Generalis omnem habeat potestatem in Societatem ad ædificationem: quæ potestas (unde Præpositi officium cognoscitur) hæc erit; primùm Præpositus Generalis per se, et per alios admittere in domi-

bus, vel Collegiis, vel ubicunque libeat, poterit eos, qui ad institutum Societatis ei idonei videbuntur; sive ad probationem, sive ad professionem, sive in Coadjutores formatos, vel Scholasticos approbatos admittendos censeat. Poterit etiam eosdem dimittere, et a Societate removere.

2 Ejusdem erit, quos mittendos judicaverit, et quòcunque volet, ad studia litterarum mittere. Poterit et eosdem revocare ante, et post absoluta studia, ac transferre ab uno in alium locum, prout ad ipsorum particulare, vel ad universale bonum Societatis magis convenire in Domino existimabit.

3 Totam habebit superintendentiam, et gubernationem Collegiorum; quod ad Scholasticos, et Præceptores, et Officiales attinet; inter quos primas tenent Rectores; quos constituere, ac removere poterit, eamque facultatem eisdem communicare, quam senserit in Domino convenire; et per hujusmodi Rectores administrationem Collegiorum exercebit in iis, quæ ad ædificia, et temporalia ipsorum bona in Scholasticorum usum comparata pertinent; ut in litteris Apostolicis continetur.

4 Curabit etiam, ut illi rationem officii sui eo modo, qui convenire maximè videbitur, reddant. Et quod de Collegiis dicitur, de Universitatibus Societatis ejus curæ commissis dictum intelligatur. Res enim earum, quæ ad vitæ ac doctrinæ institutionem pertinent, administrare, Præpositi Generalis munus erit; quod per Ministros a se juxta Constitutiones constitutos exercebit.

5 Erit item penes Præpositum Generalem omnis facultas agendi quosvis contractus emptionum aut venditionum quorumlibet bonorum temporalium mobilium tam Domorum, quam Collegiorum Societatis, et imponendi, ac redimendi quoslibet census super bonis stabilibus ipso-

rum Collegiorum in eorundem utilitatem ac usum ea conditione, ut integrum sit hac se obligatione exuere, restituendo pecuniam, quæ data fuerit. Alienare autem, aut omnino dissolvere Collegia vel Domos jam erectas Societatis sine generali ejus congregatione Præpositus Generalis non poterit.

6 De iis verò, quæ Societati ita relinquuntur, ut ipsa pro suo arbitratu ea disponat (sive bona stabilia illa sint, ut domus aliqua, vel prædium non alicui certo Collegio ab eo, qui relinquit, determinatè applicatum vel annexum; sive mobilia, cujusmodi sunt pecunia, triticum, et quævis alia mobilia, idem Generalis disponere poterit aut vendendo, aut retinendo, aut huic vel illi loco id, quod ei videbitur, applicando, prout ad majorem Dei gloriam senserit expedire.

7 Et Præpositi Provinciales, aut locales, et Rectores, et Commissarii eam partem hujus facultatis habebunt, quam ipsis Generalis communicaverit. Neque vero collegiales ad hujusmodi actus collegialiter erunt congregandi.

8 Sicut ad Generalem pertinet curare, ut Societatis Constitutiones ubique observentur; ita ad eundem pertinebit, *in iis, quæ accidunt, ubi dispensatione opus est, habita ratione personarum, locorum, temporum, et aliarum circunstantiarum, dispensare:* quod munus ea cum prudentia, quam *lux æterna* communicaverit, finem earundem Constitutionum intuendo, qui alius non est, quam majus Dei obsequium, et eorum bonum, qui hoc vivendi institutum sequuntur, præstabit. Idque tam de *experimentis eorum,* qui in probationibus versantur, quàm de aliis rebus, in quibus eam fuisse mentem eorum, qui Constitutiones condiderunt, ad gloriam Dei ac Domini nostri judicabitur, dictum sit.

9 Idem Generalis in missionibus omnem habebit potestatem; eis tamen nulla ratione repugnando, quæ a sede Apostolica (ut in septima parte dicitur) proficiscuntur. Mittere ergo poterit omnes sibi subditos, sive professionem emiserint, sive non emiserint, (quos mittendos judicaverit) ad quaslibet mundi partes ad quodvis tempus vel definitum, vel indefinitum, prout ei videbitur, *ad quanvis actionem* ex iis, quibus uti ad proximorum auxilium Societas solet *exercendam.* Poterit etiam missos revocare, et *in omnibus* denique, ut ad majorem Dei gloriam fore senserit, *procedere.* Idem, cum talenta hominibus Societatis nostræ donata cognoscat, officia Prædicatorum, Lectorum, et Confessariorum distribuet. De aliis officiis tantundem intelligatur: et quemlibet eo in munere, quod convenientius ad divinum obsequium, et salutem animarum obiturus in Domino videbitur, constituet.

10 Ejus erit, uti facultatibus a Sede Apostolica Societati concessis, et eam partem illarum unicuique inferiorum communicare, quam in ipso bene collocatam ad finem divini obsequii nobis præfixum existimaverit. Ejusdem erit, revocare eas, vel contrahere, ad eandem regulam divini beneplaciti omnia exigendo.

11 Ejusdem Generalis officium erit, correctionibus uti, ac pœnitentias, quæ ad satisfactionem quoruncunque defectuum convenire videbuntur, habita ratione personarum, et aliarum circunstantiarum, injungere: quarum consideratio ejus charitati cum prudentia conjuncta, qua ad Dei gloriam utetur, committitur.

12 Ejusdem erit, convocare Societatem ad generalem conventum (quando aliis de rebus, quam de electione Præpositi est agendum) et præcipere, ut provincialis etiam congregatio convocetur, cùm expedire judicaverit, et

moderari eos, qui convenerint, ac suo tempore, iis absolutis, quæ tractanda erant, dimittere.

13 Sine ejus facultate et approbatione nullus possit dignitatem ullam extra Societatem admittere; nec ille facultatem hujusmodi dabit, nec id approbabit, si sedis Apostolicæ obedientia ipsum non compelleret.

14 Constituat idem, ut dictum est, suo arbitrio Rectores Collegiorum et Universitatum, ac Præpositos locales domorum, quos aptiores fore judicaverit, Provinciales itidem Præpositos ad triennium ut plurimùm; *(quanvis et contrahi, et prorogari etiam id spatium temporis possit, quando ad majorem Dei ac Domini nostri gloriam id fore videbitur).* Quibus etiam eam potestatem communicabit, quam duxerit, communicandam.

15 Poterit etiam revocare, restringere, et etiam augere, et administrationis rationem ab eis exigere. Quod si Provinciali facultatem constituendi Præpositos locales, et Rectores communicaverit; ejusdem Generalis erit, eosdem confirmare, vel removere.

16 Idem officiales reliquos ad gubernationem necessarios, ut Procuratorem generalem, et Secretarium Societatis constituet, eam illis facultatem, quam pro negotiorum ac personarum ratione convenire in Domino judicabit, communicando.

17 Idem poterit non expectata generali congregatione Domos, Collegia, Universitates Societati oblatas accipere, et in Fundatores cum privilegiis in quarta parte dictis eos, quos in Domino admittendos duxerit, admittere, et Lectores, Sacerdotes, et alia, quæ occurrerint, providere. Erit tamen ei curandum, ut cum hujusmodi conditionibus admittat, ex quibus Societas *commoditatem* ad propositum sibi divini obsequii finem, *et non detrimentum* sentiat. Sed si experimento compertum esset,

gravari magis, quàm juvari Societatem, nec Præpositus Generalis de remedio prospiceret; in primo generali Societatis conventu, utrum hujusmodi Domus, Collegium, vel Universitas relinqui, an teneri cum tali onere expediat, agi poterit.

18 Transferre, vel dissolvere Domos, vel Collegia jam erecta, aut in usum Societatis professæ redditus eorum convertere Præpositus Generalis, ut in quarta parte dictum est, non poterit.

19 *Cognoscat,* quoadcjus fieri poterit, *conscientias eorum, qui sub ejus obedientia sunt,* ac præcipue Præpositorum Provincialium, et aliorum, quibus munera majoris momenti committit.

20 Generatim loquendo, in rebus omnibus, quæ ad propositum Societati finem perfectionis et auxilii proximorum ad gloriam Dei faciunt, omnibus præcipere in obedientiæ virtute possit; Et quanvis aliis inferioribus Præpositis, vel Visitatoribus, vel Commissariis suam facultatem communicet; poterit tamen approbare, vel rescindere quod illi fecerint, et in omnibus quod videbitur, constituere: et semper ei obedientiam ac reverentiam *(ut qui Christi vices gerit)* præstari oportebit.

DE FACULTATE, VEL PROVIDENTIA SOCIETATIS ERGA PRÆPOSITUM GENERALEM.

CAP. IV.

1 Facultas, vel providentia Societatis erga Præpositum, habita semper ratione boni universalis, ac majoris ædificationis, sex in rebus, quæ ad Dei gloriam juvare possunt, consistit.

2 Prima ad res externas pertinet vestitus, victus, et expensarum quarumlibet ad personam Præpositi spectantium;

quæ omnia vel augere, vel imminuere poterit Societas; prout Præpositum ipsum ac se decere, et Deo gratius fore judicabit. Et huic Societatis ordinationi Præpositum acquiescere oportebit.

3 Secunda ad corporis curam pertinet, ne in laboribus, vel rigore nimio mensuram excedat. Qua etiam in re ad moderationem se reduci sinet Superior, et Societatis arbitrio acquiescet.

4 Tertia ad animam ejus spectat; cùm etiam *viris perfectis* aliquando hujusmodi cura vel circa personam, vel circa officium sit necessaria. Habeat ergo Societas cum Præposito Generali (et idem cum inferioribus fieri posset) aliquem, qui accedens ad Deum in oratione, postquam divinam bonitatem consuluerit, et æquum esse id judicaverit, cum modestia debita, ac humilitate, quid sentiat in ipso Præposito requiri ad majus obsequium et gloriam Dei, admonere debeat; sive ille sit ejus Confessarius, sive alius quispiam per Societatem designatus, qui ad hoc negotium quàm maximè aptus videatur.

5 Quarta est, quòd, siquis urgeret (licet eum non obligando sub pœna peccati) ut dignitatem aliquam admitteret, in qua Præpositi officium necessariò relinquendum esset, non posset sine consensu Societatis eam admittere. Societas autem, semper intuendo quæ ad majus Dei obsequium et gloriam pertinent, si obedientia sedis Apostolicæ non compulerit, assensum nunquam præstabit.

6 Quinta locum habet, si accideret, ut valde negligens, vel remissus esset in rebus magni momenti ad Præpositi officium pertinentibus propter corporis gravem ægritudinem, aut senium, spe emendationis ea in parte sublata, unde multum detrimenti publicum bonum pateretur. Tunc enim Coadjutor, vel Vicarius, qui Generalis officio fungatur, est eligendus; sive ipsemet Præpositus eum

cum approbatione Præpositorum Provincialium sibi substituat; sive illi cum approbatione duorum Præpositorum localium, vel Rectorum uniuscujusque Provinciæ eum per litteras pluribus suffragiis eligant ad Societatis gubernationem cum ea facultate, quæ Generali, vel ipsi Societati, si ea eligeret, communicanda videretur.

7 Sexta locum haberet in quibusdam casibus; quos speramus per Dei bonitatem, aspirante ipsius gratia, nunquam eventuros (cujusmodi essent peccata mortalia in externum actum prodeuntia, ac nominatim copula carnalis, vulnerare quenquam, ex redditibus Collegiorum aliquid ad proprios sumptus assumere, vel cuivis extra Societatem donare, vel aliqua stabilia bona domorum, aut Collegiorum alienare, vel depravatam doctrinam habere. Siquid ergo horum accideret, potest ac debet Societas (si de re sufficientissimè constaret) eum officio privare, et, si opus est, à Societate removere, in omnibus præ oculis habendo quod ad majorem Dei gloriam et universale bonum Societatis fore judicabitur.

DE MODO, QUO PROCEDERE DEBET, SOCIETAS IN IIS, QUÆ AD PRÆPOSITUM GENERALEM PERTINENT.

CAP. V.

1 In primis Præpositi Provinciales, quos Generalis ipse per se constituit, in conspectu Dei considerare et efficere, quod universali bono Societatis debent in prædictis ad Præpositum Generalem pertinentibus, prout in Domino senserint, teneantur.

2 Deinde in iis, quæ ad sumptus et curam corporis ejus, et res alias minus graves pertinent, congregatione opus non est; sed ut Societas viros quatuor ei assistentes,

qui discretione, ac zelo communis boni Societatis polleant, constituat: Qui quidem apud Præpositum manentes, in conspectu Creatoris ac Domini sui dicere ac efficere, quicquid circa tria prima in præcedenti capite dicta ad majorem Dei gloriam fore senserint teneantur.

3 Electio vero quatuor hujusmodi assistentium eorum erit, qui Præpositum eligent, quando ad id congregantur. Quod si vel mortem obiret, vel a Præposito Generali diutius abesse propter causas graves aliquem ipsorum oporteret; non repugnantibus Provincialibus Societatis, Præpositus Generalis alium substituet, qui cum approbatione omnium, vel majoris partis eorum manebit in demortui vel absentis loco.

4 Tertio si accideret aliquod ex peccatis (avertat id Deus) quæ sufficiunt ad Præpositum officio suo privandum: simul atque res per testimonia sufficientia, vel ipsius affirmationem constaret; juramento obstringantur quatuor assistentes ad id Societati denunciandum, et cum omnium, vel certe trium subscriptionibus congregationem, id est Præpositos Provinciales cum duobus aliis, quos singuli ex sua Provincia secum adducent (qui congregari tenebuntur) convocandam. Et si res divulgata, et communiter manifesta esset; non expectata quatuor assistentium convocatione, Provinciales alii alios vocando convenire deberent: Et ipso primo die, quo in locum hujusmodi congregationis ingredientur, ubi aderunt quatuor illi, qui convocarunt, cum aliis congregatis, rem is aggrediatur, cui omnia notiora sunt, et accusatio dilucidè explicetur; qua audita, Præpositus foras egredietur; et antiquissimus ex Provincialibus simul cum Secretario, et alio assistente de tota re scrutinium faciat, et primò quidem, an constet de peccato, quod objicitur, deinde an hujusmodi sit, ut propter id privari officio debeat; et

idem suffragia promulget, quæ, ut sufficiant, duas tertias partes excedant oportet; et tunc eo deposito, statim de alio eligendo agatur: et, si fieri potest, non prius inde egrediantur, quàm Societas Generalem Præpositum habeat: et si eo die res transigi non poterit, in sequenti, vel quam expeditissimè fieri poterit, quemadmodum in octava parte dictum est, transigatur.

5 Si defectus deprehensi non fuerint ejusmodi, ut privandus officio suo, sed tantum corrigendus videretur; quatuor eligantur, quibus cura injungatur considerandi quæ correctio ei conveniat: et si non idem omnes sentirent, paribus suffragiis existentibus, quintus adjungatur, vel tres alii; ut, quid in Domino conveniat, constituant.

6 Si accideret Præpositum Generalem ad Societatis gubernationem esse inutilem, re partim coram eo, et partim in ejus absentia agitata, dispiciatur, an eligi Vicarium absoluta cum potestate, quanvis sine nomine Præpositi Generalis (quandiu vixerit qui tunc erat) oporteat: et id, si pluribus, quam dimidiæ parti suffragiorum, visum fuerit, sic agendum erit. Si id necessarium fore non judicarent, videndum erit, an præter ministros illos, quorum opera Generalis utebatur, Societas alios providere debeat, ut, sublevato magis eo et adjuto, non desideraretur, quod ad gubernationem Societatis conveniret. Et ea in re sequi oportebit quod plus, quam media pars eorum, qui congregati sunt, statuerit. Si ageretur de dignitate, quam ut plurimum pati non potest Præpositi officium; si non compulerit talis obedientia summi Pontificis, quæ ad peccatum obligare posset; res in consultationem ne adducatur: sed id omnino tanquam certum tenendum, nec debere, nec posse consensum ad hujusmodi dignitatem admittendam præstari.

DE IIS, QUÆ JUVARE POTERUNT PRÆPOSITUM GENERALEM, UT SUO OFFICIO BENE FUNGATUR.

CAP. VI.

1 Cùm proprium Generalis officium non sit concionari, nec confessiones audire, nec alia hujusmodi (in quibus tamen ille, ut particularis persona, videbit, quid præstare possit, cùm ei per alias occupationes officii sui proprias licebit, et non aliter) sed ita regere universum hujus Societatis corpus, ut conservetur, et gratia divina aspirante in bono suo statu, et modo procedendi ad Dei et Domini nostri gloriam crescat, ad quem sibi propositum finem sua potestate uti debet.

2 Præter dona illa perfectionis magnæ spiritualis, ac virtutum, de quibus secundo capite dictum est, bonis etiam ministris ad munera particularia obeunda opus habet. Quanvis enim per se ipsum aliquando ad illa se vertat; habeat tamen necesse est Præpositos inferiores (quos viros selectos esse oportet) quibus multum potestatis conferre, et hujusmodi res particulares fere semper committere possit. Ejus autem crebrior communicatio inter Præpositos inferiores cum Provincialibus erit; horum autem cum Rectoribus, et Præpositis localibus, ut melius subordinatio conservetur. Aliquando tamen Generalis vel ut pleniorem rerum omnium notitiam habeat, vel propter alia, quæ sæpius accidere solent, ipsemet cum Rectoribus, et Præpositis localibus, et particularibus etiam personis aget, eosdemque consilio, reprehensione, et, si opus est, correctione juvare studeat; Quandoquidem ejus est munus, defectus Præpositorum inferiorum supplere, ac cum divino favore et auxilio quod in ipsis perfectum non est, ad perfectionem perducere.

3 Ad omnia etiam conferet, si Generalis litteras Apostoli-

cas, et concessiones omnes, quæ ad institutionem, facultates, vel privilegia Societatis pertinent, et quoddam eorum compendium apud se habuerit, catalogum itidem unum omnium Domorum, et Collegiorum Societatis cum suis redditibus, et alterum personarum omnium, quæ in quavis Provincia versantur, non solùm Professorum et Coadjutorum, qui formati, ac Scholarium, qui approbati dicuntur, sed etiam illorum, qui in probationibus exercentur, ubi eorum nomina et dotes scribantur: et hunc catalogum renovandum singulis annis, si convenire videbitur, curabit. Et demum omnia, quoadejus fieri poterit, perspecta habeat, ut in omnibus rebus melius possit, quæ ad gloriam divinam pertinent, providere.

4 Quod in universum in septima parte dicitur, eos, qui de Societate sunt, negotiis secularibus, licet pia alioqui essent, implicari non debere; id Generali magis, quam reliquis omnibus, convenit; ne in eis, vel aliis etiam rebus piis quidem, sed ad Societatem non pertinentibus, ita occupari se sinat, ut tempus ac vires ad ea, quæ pertinent ad ipsius officium (quod quidem magis, quam totum hominem requirit) eum destituant.

5 Sed nec in executione ministeriorum particularium ad Societatem pertinentium, quæ per alios effici possunt, magnopere occupari deberet; cujusmodi esset peculiaris alicujus domus cura, quod ad sustentationem temporalem, et gubernationem ejus attinet: quin potius, ut superius dicitur, suos quovis in loco, etiam ubi ipse residebit, officiales habeat; in quos si totam curam non rejecerit, sublevetur certe ab eis, et hujusmodi curæ occupatione liberetur.

6 Sic etiam in quavis Provincia eos habeat Provinciales tam probatæ fidei tamque idoneos, ut qui intelligit mag-

na ex parte ex his et localibus bonam gubernationem Societatis pendere. Cùm autem illi tales fuerint; laborem cum illis in rebus, quæ id patiuntur, dividendo, et de omnibus gravioribus certiorem se fieri curando, plus otii, ac temporis sibi relictum, ut rebus universalibus vacet, quæ solus ipse obire potest, intelliget. Plus etiam lucis ad perspiciendum, quid in illis facto opus sit, se habere experietur; si ipsius intellectus eam, qua donatus est, ex parte non amiserit; ut eis accidit, qui plus æquo in rebus particularibus, ac exiguis occupantur: unde opprimi et debilior reddi intellectus acies ad res universales perspiciendas solet.

7 Nec solum Præpositus Generalis ad res particulares (ut dictum est) ministris opus habet; sed etiam ad universales, et sui officii proprias, ut eis bene ac suaviter possit satisfacere. Habeat igitur necesse est, qui multa in memoriam reducendo, ad sollicitudinem curandi res tam multas officii sui, qui etiam consilio ad eas ordinandas, demum qui diligentia ac labore ad eas opere complendas adjuvet. Id enim compertum est, quòd nec viri unius memoria tam multarum rerum recordationi satis sit; nec, si id præstaret, unius intellectus ad easdem bene considerandas, et ordinandas satis esset; nec, quanvis et hoc posset, vires unius ad easdem exequendas sufficerent.

8 Ad primum illud de sollicitudine omnia curandi aliquo ministro ei opus est; qui ordinariè apud ipsum maneat; qui pro memoria, et manibus illi sit ad omnia, quæ scribenda, et tractanda fuerint, ac breviter ad res omnes officii sui obeundas; qui induat Præpositi personam; et præter potestatem totum officii ejus pondus humeris suis impositum esse existimet.

9 Hic Præpositi Minister vir esse sollicitus et discretionis,

et, si fieri posset, doctrinæ dono, et specie honesta, ac modo agendi verbo et litteris cum omni hominum genere præditus esse deberet; quique in primis esset vir, cui confidenter quidvis committi posset, quique Societatem in Domino diligeret; quo utilius ejus opera ac ministerio uti Præpositus Generalis ad gloriam divinam valeat.

10 Secundum auxilium, videlicet consilii ad res graves, quæ se offerunt, ordinandas et constituendas, quàm sit Generali Præposito necessarium, ex eorum multitudine, et ex humani intellectus imbecillitate, qui tam multas in partes consideratione dividi nequit, vel certè ad id, quod oportet, in eis partibus dispiciendum, ac providendum non sufficit, potest intelligi. Videtur ergo pernecessarium, ut aliqui sint apud Superiorem viri litteris et omnibus aliis Dei donis clari, qui ei assistant, et considerandi peculiari sollicitudine res universales Societatis a Generali commissas curam habeant; quam illis posset dividere, quo accuratius res omnes perspiciant; ut unus rerum Indicarum inspiciendarum, alter Hispaniæ et Portugalliæ, et alius Germaniæ et Galliæ, et alius Italiæ et Siciliæ curam haberet; et sic de aliis; quando Societas in plures partes spargeretur. Quisque autem ex eis peculiari oratione, et suis in sacrificiis recordatione Deo partem illam sibi specialiter commissam commendare debet, et considerare, quid in ea magis ad id consequendum, quod sibi Societas proponit, juvare posset. Conferendum etiam cum aliis esset, siquid ad rem facere magnopere videretur. Res autem inter se discussas Generali referre possent. Iidem etiam attenderent iis rebus, quæ vel a Præposito, vel etiam a Secretario Societatis proponerentur; ut magis inter ipsos discussæ Superiori referantur. Et in universum in considerandis et tractandis rebus tam ad doctrinam, quàm ad praxim

pertinentibus, quæ altiorem considerationem postulant, juvare Præpositum ac sublevare debent. Præter id autem, et quod rebus multis melius provideri per illos poterit, prædicationi, lectioni, confessionibus audiendis, et aliis bonis ac piis operibus ad Dei gloriam et animarum auxilium vacare poterunt.

11 Numero autem hujusmodi assistentes nunc quidem quatuor erunt; et quidem illi ipsi esse poterunt, de quibus superius pagina 115 dictum est. Quanvis autem res graviores cum eis tractandæ sint, statuendi tamen facultas, postquàm eos audierit, penes Præpositum Generalem erit.

12 In tertio auxilio, videlicet diligentiæ ad exequendum vel complendum quod ad res Societati necessarias fuerit constitutum, cujusmodi essent negotia, quæ ad domos vel collegia pertinent, expedire, tum etiam quæ illorum sunt, defendere: et generatim ad res omnes agendas multum conferet, immo necessarium est unius Procuratoris generalis Societatis auxilium; qui quidem Romæ resideat, ac prudentia, fidelitate, et dexteritate cum hominibus agendi, et omnibus aliis dotibus polleat, non tamen Professus sit, nec in domibus Societatis professæ habitet, sed in alia (de qua dictum est in quarta parte) qui suis etiam auxiliis, ac ministris ad ea negotia, quæ solus non potest conficere, necessariis sublevetur.

13 Cum ergo Præpositus hujusmodi habeat auxilia, tempus (quod quidem valetudo, et vires corporis permittent) partim cum Deo, partim cum officialibus, et Ministris hujusmodi agendo, partim secum seorsum considerando, ac cum auxilio et favore Dei ac Domini nostri, quod agendum est, statuendo, impendet.

14 Præpositi etiam Provinciales, et Rectores Collegiorum, vel Præpositi particulares domorum suis auxiliis pluribus

et paucioribus pro necessitate, ac momento rerum ipsis commissarum sublevari debent, ac præcipuè ad consilium aliquos, cum quibus res graviores, quæ occurrunt, communicent (quanvis eis auditis penes eosdem sit statuendi facultas) designatos habeant.

DECIMA PARS;

de modo, quo conservari, et augeri totum corpus Societatis in suo bono statu possit.

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1 QUIA Societas, *quæ mediis humanis instituta non est,* per ea nec conservari nec augeri potest, sed per gratiam omnipotentis Dei ac Domini nostri Jesu Christi; in eo solo spem constitui oportet, quod conservaturus sit, et promoturus hoc opus, quod ad obsequium et laudem suam, et auxilium animarum inchoare dignatus est. Et juxta spem hanc primum medium et maximè consentaneum orationum et sacrificiorum erit, quæ hac cum intentione sancta offerri, et singulis hebdomadis, mensibus, et annis in omnibus locis, ubi Societas residet, certa ordinatione institui debent.

2 Ad conservationem et incrementum non solum corporis, id est eorum, quæ externa sunt, sed etiam spiritus Societatis atque ad assecutionem finis, quem sibi præfigit, auxilii animarum, ad ultimum et supernaturalem suum finem consequendum media illa, quæ cum Deo

instrumentum conjungunt, ac disponunt, ut a divina manu recte gubernetur, efficaciora sunt, quam quæ illud disponunt erga homines. Hujusmodi est probitas et virtus, ac præcipue charitas, et pura intentio divini servitii, et familiaritas cum Deo in spiritualibus devotionis exercitiis, et zelus syncerus animarum, ad gloriam ejus, qui eas creavit ac redemit, quovis alio emolumento posthabito. Videtur itaque in universum curandum esse, ut omnes, qui se Societati addixerunt, in virtutum solidarum ac perfectarum, et spiritualium rerum studium incumbant; hac in hujusmodi majus momentum, quàm in doctrina, vel aliis donis naturalibus et humanis constitutum esse ducant. Hæc enim interiora sunt, ex quibus efficaciam ad exteriora permanare ad finem nobis propositum oportet.

3 Hoc jacto fundamento, media illa naturalia, quæ Dei ac Domini nostri instrumentum ab ea parte disponunt, qua proximos respicit, in universum ad conservationem et incrementum totius hujus corporis conferent: si tamen et addiscantur, et exerceantur syncere ad solum Dei obsequium; non ut illis fiducia nostra innitatur; sed potius ut divinæ gratiæ juxta summæ providentiæ suæ ordinem per hæc cooperemur, qui ad gloriam suam tam dona naturalia, quæ ipse ut Creator, quam super naturalia, quæ ut gratiæ author donat, vult referri. Et ideo media humana, vel per industriam acquisita, ac præcipue doctrina exacta et solida, et modus eam proponendi populo in concionibus, et lectionibus, et forma agendi cum hominibus, eosdemque tractandi diligenter curanda sunt.

4 Juverit etiam magnopere in suo bono statu ac disciplina Collegia conservare, et ad id eorum superintendentiam per illos exercere, quibus utilitatis temporalis nihil ex

eis potest accedere. Talis est Societas professa, quæ in Collegiis eos instituendos curabit in perfectione vitæ, litterisque Christiano dignis, qui talentum ad id sortiti esse videbuntur. Hi enim pro seminario Societati professæ, et ejus Coadjutoribus erunt; et, si cum Collegiis Universitates etiam curæ Societatis commissæ fuerint, observato illo modo procedendi, de quo in quarta parte dictum est, ad finem eundem juvabunt.

5 Quia paupertas pro vallo firmissimo est Religionibus, ut eas in statu suo et disciplina conservet, et à compluribus hostibus defendat (unde etiam Dæmon enititur illud variis rationibus evertere) refert plurimùm ad conservationem et augmentum totius hujus corporis, procul admodum omnem avaritiæ speciem ablegasse; nullos redditus, vel possessiones, vel stipendia pro verbi Dei prædicatione, aut lectione, aut missis, aut administratione sacramentorum, aut demum rebus quibuslibet spiritualibus (ut est in sexta parte dictum) admittendo, nec ad suam utilitatem redditus Collegiorum applicando.

6 Erit etiam summi momenti, ut perpetuo fœlix Societatis status conservetur, diligentissimè *ambitionem, malorum omnium* in quavis Repub. vel congregatione matrem, submovere, ac aditum ad dignitatem, vel prælationem ullam directè vel indirectè quærendam in Societate præcludere. Quod ut fiat, omnes Professi se nihil unquam ad eam obtinendam acturos, et quos agere animadverterint, delaturos, Deo ac Domino nostro voveant: et incapaces ac inhabiles ad prælationem quamvis habeantur ii, de quibus probari posset, quod eam ambiissent. Promittant etiam Deo ac Domino nostro ad nullam etiam extra Societatem prælationem, vel dignitatem obtinendam se quicquam acturos, nec ad sui electionem ad hujusmodi munus, quoadejus fieri poterit, consensum

præstituros; si ejus obedientia, qui sub pœna peccati potest præcipere, eos non compulerit: sed unusquisque videat qua ratione animarum saluti juxta nostræ professionis humilitatem et submissionem inservire possit; et ne Societas his hominibus, qui ad propositum sibi finem sunt ei necessarii, privetur.

7 Promittat etiam Deo quivis Professus, quòd, siquando dicto modo compulsus prælationem aliquam extra Societatem admittet, *audiet postea quovis tempore Præpositi Generalis consilium, vel alicujus, quem ille sibi ad hoc substitueret;* quodque, si senserit melius esse quod consulitur, sit illud executurus; non quòd habeat qui Prælatus est, aliquem de Societate Superioris loco; sed quod sponte in Dei conspectu vult ad id faciendum obligari, quod ad divinum obsequium melius esse intellexerit; quodque *placeat esse aliquem, qui sibi cum charitate ac libertate christiana* ad gloriam Dei et Domini nostri id proponat.

8 Ut perpetuo totius hujus corporis bonus status conservetur, confert plurimùm, quod in Prima, Secunda, et Quinta parte dictum est de turba et hominibus ad nostrum institutum ineptis ne ad probationem quidem admittendis, et, si aliqui probationis tempore non esse idonei invenirentur, etiam dimittendis.

9 Si qui vero depravatis moribus essent, et de quorum emendatione parum speraretur, multo minus essent retinendi. Minus etiam apertum ostium esse debebit ad admittendos aliquos in Scholasticos approbatos, et Coadjutores formatos, minimè vero omnium in Professos. Non enim alii, quam spiritus et doctrinæ selectæ viri, et multum, diuque exercitati, et in variis probationibus virtutis et abnegationis suiipsorum cum omnium ædifi-

catione et satisfactione perspecti ad professionem admitti debent. Sic enim, licet multitudo augescat, non imminuetur, nec debilior reddetur spiritus, dum tales sint, qui in Societatis corpus cooptantur.

10 Cum bona et mala capitis habitudo in universum corpus redundet; summopere conferet, si electio Præpositi Generalis ea sit, quæ in nona parte descripta est. Et post hanc electionem, illa maximi erit momenti, qua inferiores Præpositi in Provinciis, et Collegiis, ac Domibus Societatis eliguntur. Nam ferè quales hi fuerint, tales et eorum subditi erunt. Refert etiam magnopere, præter electionem, si Præpositi particulares in sibi subditos, et Generalis in particulares, ac contrà Societas in Generalem (ut in nona parte declaratum est) multum potestatis habeant, ita, ut omnes ad bonum omnia possint; et, si male agerent, omnino subjecti sint. Refert etiam, ut Superiores ministros idoneos (ut in eadem parte dictum est) ad ordinationem et executionem rerum, quæ spectant ad eorum officium, habeant.

11 Quod juvat ad unionem membrorum hujus Societatis inter se, et cum suo capite, multum etiam ad conservationem boni status illius juvabit: cujusmodi est in primis voluntatum vinculum, quod charitas est, et mutuus amor, quem crebra communicatio, et rerum mutua notitia, eadem doctrina, et in omnibus, quantum fieri potest, uniformitas nutriet. Sed in primis id præstabit obedientiæ vinculum, quod particulares cum suis Præpositis, et hos ipsos inter se et cum Provincialibus, et utrosque cum Generali uniet, ita, ut inter omnes diligenter subordinatio servetur.

12 Moderatio laborum animi et corporis, et in Constitutionibus, quæ ad neutrum extremum rigoris vel dissolu-

tionis vergant (ut sic melius observari possint) mediocritas conferet ad durationem, et totius corporis in suo statu conservationem.

13 Ad eundem finem faciet, generatim curare, ut amor et charitas omnium etiam externorum erga Societatem conservetur, sed eorum præsertim, quorum voluntas bene aut male in nos affecta multum habet momenti, ut aditus ad divinum obsequium, et animarum auxilium aperiatur, vel præcludatur. In ipsa vero Societate *nec sit nec sentiatur animorum propensio ad partem alterutram factionis,* quæ esset fortassis inter Principes vel Dominos Christianos; sed sit potius quidam universalis amor, qui partes omnes (licet sibi invicem contrariæ sint) in Domino nostro amplectatur.

14 Juverit etiam moderatus et prudens usus gratiarum per sedem Apostolicam concessarum, solius auxilii animarum fine syncerissimè nobis proposito. Sic enim divina bonitas opus hoc quod cœpit, promovebit; ac bonus odor, qui veritati bonorum operum innitatur, hominum devotionem augebit: ut et a Societate ipsi juvari, et eandem ad propositum sibi finem obsequii et gloriæ divinæ Majestatis juvare curent.

15 Conferet etiam, rationem habere valetudinis; ut ea in particularibus conservetur; quemadmodum tertia in parte dictum est; et ut demum omnes observationi Constitutionum studeant; ad quam easdem scire, saltem quæ ad quemlibet pertinent, necesse est. Quare legere, vel audire easdem singulis mensibus oportebit.

Octavo die Septembris 1558, nomine sanctissimi Domini nostri Pauli Papæ quarti allocutus est Reverendissimus Cardinalis Neapolitanus eos omnes, qui Congregationi

generali nostræ Societatis intererant, et proposuit duo, quæ sequuntur, et in Constitutionibus poni jussit. In utroque autem Congregatio nostra se obedituram dixit; unde et hîc ea posita sunt.

Unum fuit, placere suæ Sanctitati, ut Præpositus Societatis nostræ triennalis esset, et non perpetuus; *quanvis post triennium confirmari posset.*

Alterum, ut Societas nostra chorum ad horas canonicas dicendas haberet, quemadmodum aliæ Religiones, cum ea tamen moderatione, quæ Præposito Generali *convenire videretur.*

FINIS.

A COLLATION

OF THE

FIRST EDITION, ROME, 1558, WITH THAT PRINTED BY THE SOCIETY AT ANTWERP, 1702.

The copy with which this Collation has been made belongs to the University Library at Cambridge. CORPUS INSTITUTORUM SOCIETATIS JESU.

PARS PRIMA.

CAP. I.

ROME, 1558.	ANTWERP, 1702.
3—quæ ad eorum personam et vocationem attinent;	—quæ eorum sint dotes et vocatio;

CAP. II.

ROME, 1558.	ANTWERP, 1702.
3—in Societate	—qui in Societate se offerunt
4—agendi rationem	—procedendi modum
7—et percepta retinendum.	—et fideliter percepta retinendum.
8—Zelo accensi sint pro animarum salute;	—Zelum habeant salutis animarum;
9—facultas	—gratia
13—existimationis	—bonæ famæ
—cùm suppetent, non	—cùm alia suppetent, hæc non

CAP. III.

ROME, 1558.	ANTWERP, 1702.
2—multæ et graves	—efficaces
5—aliquando	dele.
8—sigillatim accepta a Societate non omnino excludant,	—singula a Societate non excludunt,
11—inutilis	—parum utilis futurus
16—prævaleat	—noceat

CAP. IV.

ROME, 1558.	ANTWERP, 1702.
1—in Domino persuademus	—in Domino valdè persuademus
3—perpetuò vivat	—vivat et moriatur
—deliberatio	—sententia

ROME, 1558.	ANTWERP, 1702.
—quod Deo magis placere poterit, intuebitur.	—majus Dei obsequium spectabit.
6—ejus consensus ad observanda	—quod contentus sit observare

PARS SECUNDA.

CAP. I.

1—ad Dei opus	—ad hoc opus
—ut non nimis faciles	—ut non faciles

CAP. II.

3—in Examine suppressi	—quos anteà in Examine tacuisset
—si Societati damnum	—si damnum
—exemplo videretur	—exemplo judicaretur
—inquietus esset	—inquietum se ostenderet
4—instituto nostro, ac procedendi modo convenientibus	—quos noster procedendi modus requirit

CAP. III.

1—maximè satisfaciat	—magis satisfaciat
2—particularia	—quis sit pro quo oratur
—significare	—docere
6—dimittendum	—dimittere
—mutua	dele.
8—sedulo	—quantum fieri poterit
9—ut studeatur	dele.
10—non annitantur	—nollent
—quos tolerari	—id quod tolerari

CAP. IV.

1—ab aliquo loco in alium ejusdem Societatis	—si ad alium locum Societatis se transferant
—injussus	dele.
—alioqui	—Præpositus
4—relaxatis votis, si ea emiserint	—relaxato illis voto

PARS TERTIA.

CAP. I.

4—intemperantia vel vitio	—inordinatione
—decore sive gravitate	—maturitate
7—prout intellexerit	—prout in Domino intellexerit
10—quàm fieri potest, diligentissimè conquisitas, quibus et ad superandas tentationes utantur	—quæ adhiberi possint ut eas superent

ROME, 1558.	ANTWERP, 1702.
11—suam conscientiam prorsus aperiat.	—ipsius conscientia prorsus aperta sit.
12—juxta Societatis institutum ac religionem	dele.
16—vel censor	dele.
17—cùm acciderint, fructum aliquem capere non solum ad suam	—fructum capere non solum sibi
—patientiam veram habendo interius et exterius eam præ	—patientiam magnam habendo et præ
—infirmorum præfecto	—infirmario
—Domini nostri	—Domini nostri acceptari.
—non inferius est sanitate) admitti.	—non minus donum est quam sanitas
18—in concionibus publicis	—in concionibus et lectionibus publicis
—qui quidem sine .... poterunt.	—qui quidem edi non poterunt in lucem sine approbatione atque consensu Præpositi Generalis (qui eorum examinationem saltem tribus committat sanâ doctrinâ et claro judicio in ea facultate præditis.
19—singulis annis	—intra annum
21—assuescant aliqua ratione	—aliquem usum comparent
22—præ cæteris	—magis
—largiorem	—liberaliorem
23—imò necessarium	—et valde necessarium
—tanquam Christum Dominum intuentes	—loco Christi Domini agnoscentes
—velle ac sentire	—voluntatem ac judicium
24—propter quem obediunt	—propter quem et cui in omnibus obediunt
26—Omnes rectissimam habere intentionem non	—Omnes rectam habere intentionem studeant non
—debeant) ut in omnibus	—debeant) et crebrò admoneantur ut in omnibus
27—comparatæ sunt	dele.

CAP. II.

1—beneplacitum	—obsequium

PARS QUARTA.

PROŒMIUM.

—bonum fundamentum	—conveniens fundamentum

ROME, 1558.	ANTWERP, 1702.
CAP. I.	
1—Quoniam id maximè ..... satisfiat, quibus divina	—Quoniam valdè æquum est, ut (quod in nobis erit) illorum devotioni ac beneficentiæ correspondeamus, quibus divina
5—participes efficiuntur	—participes peculiariter efficiuntur
CAP. II.	
5—probantur	—disponuntur
CAP. IV.	
1—Ad rerum temporalium et externarum ac Collegialium conservationem in iis, quæ ad corpus pertinent,	—Ad conservationem eorum qui in Collegiis sunt, in iis quæ ad corpus et res externas attinent,
CAP. V.	
2—solidiorem doctrinam consequetur,	—solidius fundamentum jaceret,
CAP. VI.	
1—in doctrina	—in his facultatibus
3—et occupationum	—et exteriorum occupationum
—Est enim laudabile	—Ast enim consultum
5—ordo temporis	—hoc
12—in componendo carmine, aut soluta oratione exercebunt;	—in componenda soluta oratione, aut carmine exercebunt ;
CAP. VIII.	
3—utiles	—utiliores
6—ad modum	—in modo
—accommodatus	—accommodus
CAP. X.	
1—rationi valde consonum est	—est valde probabile
7—cui rerum spiritualium cura sit	—qui rebus spiritualibus superintendat
CAP. XII.	
1—maxime proprium	—magis proprium
CAP. XIII.	
4—quando quisque eas aggredi	—quantum quisque eas discere
5—considerationi Rectoris	—prudenti considerationi Rectoris
CAP. XIV.	
3—doctrinam Aristotelis profiteri oportebit	—doctrina Aristotelis sequenda est

CAP. XV.

ROME, 1558.	ANTWERP, 1702.
4—mediocritatem excedant	—excessus fiat

CAP. XVII.

1—tractare possit.	—conferat.

PARS QUINTA.

CAP. I.

2—quos admitti oportebit	—qui admittendi erunt

CAP. II.

2—satis versati esse debebunt	dele.
—retulerunt.	—haberent.
5—atque indole in viros doctos eos evasuros	—speretur, eos in literis profecturos
—speretur.	dele.

CAP. III.

4—ut omnium ad gloriam Dei ratio semper constet.	—ut omnia semper constare possint, ad Dei gloriam.

CAP. IV.

3—fieri solitis	dele.

PARS SEXTA.

CAP. I.

1—in qua quidem virtute omnibus studiosè curandum est, ut eximium progressum faciant	—Quam quidem omnes plurimum observare, et in ea excellere studeant;
—studio celeriter obediendi	dele.
—ac omnino existimare	—pro certo habens

CAP. II.

1—immutare per declarationes, vel novas Constitutiones	—immovendo per Declarationes vel innovationes
2—nobis prospiciet.	—ipsum nobis prospecturum.
6—petendas acquiratur	—petendas in judicio acquiratur
—ita, ut in judicio conveniri, qui non solveret, posset.	dele.
10—domus	—personæ Societatis
—et eas cum sancta simplicitate propter amorem Dei illi petant.	—quas eleemosynas simpliciter amore Domini nostri petant.
12—expertes	—capaces

ROME, 1558.	ANTWERP, 1702.
13—petere debent	—petere possint
—offerre	—repræsentent
14—synceræ	—debitæ

CAP. III.

1—habitudo	—valetudo
4—consentanea.	—propria.
7—suos habeant procuratores	—suum habeant procuratorem

CAP. IV.

1—multo impensius	—multo magis
—peculiari modo	dele.
2—ad id serio adhibitis	—valde peculiaribus
—jam alia officia parum erunt utilia	—jam aliis rebus juvari non poterit
3—vel obligationem; si qua in Domino intercedat.	—et obligationes quæ in Domino intercedunt.

PARS SEPTIMA.

CAP. I.

1—non in diversa	—sit impendendus, non loca peragrando diversa
2—Præpositus Generalis Societatis	—Superior
3—velit mitti	—mittatur
5—Pontificis intentio	—Pontificis intentio, et effectum, cujus gratia mittitur

CAP. II.

2—grave	—magni momenti

CAP. III.

1—obtrudere	—ingerere
—colligi facile potest	—apparet
—si privatis id licet	dele.
2—sexta	—quarta
—ibi	—in sexta parte

CAP. IV.

2—ad proximorum auxilium	dele.
—conferet exemplum	—conferet bonum exemplum
3—pro adversariis itidem, si qui fuerint,	dele.
4—obtinere curaverint	—particulares petierint
11—edere non debet,	—edere non debet aliqua scripta,

ROME, 1558.	ANTWERP, 1702.
—et aliorum etiam judicio et censuræ subjiciat	—et legi ac examinari faciat

PARS OCTAVA.

CAP. I.

1—sejuncta	—diffusa
—fieri solitam	dele.
8—spiritum Dei	—spiritum

CAP. II.

1—sive qui subrogetur alteri Præposito, quem cedere officio propter aliquam causam ex iis, quæ postea dicentur, conveniat.	—sive aliquam ob causam ex iis, propter quas Generalis in suo officio absolvi potest, ut postea dicetur.

CAP. III.

1—conventum indixerit	—ad congregationem convocaverit
—His tribus suas vices tota Provincia committet, et quicquid a conventu generali, cui ipsi interfuerint, constitutum fuerit, ratum habebit.	—His tribus, et generali congregationi quicunque in Provincia remanent, suas vices delegabunt.

CAP. V.

3—Conventum mittantur	—congregationem venient

CAP. VI.

1—et eo tempore certiores reddi de iis, quæ ad rem pertinent, ab illis, qui bene poterunt referre	—informationem capientes, qui eam bene dare poterant
2—ut qui nec ad eligendum	—ut inhabilis ad eligendum
—sit idoneus	dele.
6—cum duobus	—cum suis
8—dissidii	—schismaticus
—haberi	—haberi nolit
—subire nolit	dele.

CAP. VII.

2—dixerint sententiam suam, ejus	—proposuerint
4—non erit ea habitudine corporis	—corporis valetudine non esset

PARS NONA.

CAP. II.

9—siquis magnæ sit existimationis, ac celebris nominis	—existimatio ac bona fama

CAP. III.

ROME, 1558.	ANTWERP, 1702.
1—potestatem	—auctoritatem
5—ac usum ea conditione, ut integrum sit hac se obligatione exuere	—ac bonum, cum facultate sese onere liberandi

CAP. VI.

ROME, 1558.	ANTWERP, 1702.
4—septima parte	—sexta parte, capite tertio dele.
6—tamque idoneos	
—intellectus eam,	—intellectus eam lucem
10—imbecillitate	—natura

PARS DECIMA.

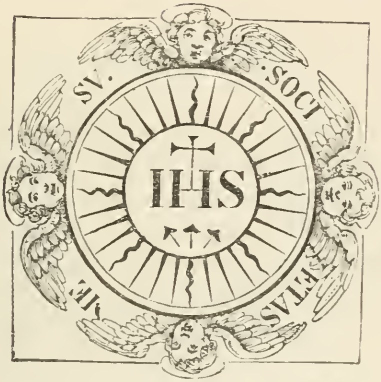
ROME, 1558.	ANTWERP, 1702.
5—pro vallo firmissimo	—velut propugnaculum
7—Generalis consilium	—Generalis qui pro tempore fuit Consilium
15—mensibus oportebit.	—*after* mensibus oportebit. *follows the simple Vow of the Professed after Profession.*

THE END.

THE CONSTITUTIONS

OF THE

SOCIETY OF JESUS.



PRINTED BY THE SOCIETY AT ROME. 1558.

Rendered into English from the Latin:

WITH AN APPENDIX, CONTAINING THE

THREE BULLS

FOR THE INSTITUTION, SUPPRESSION, AND RESTORATION OF THE ORDER OF JESUITS:

AND AN

OUTLINE OF THE PRESENT CONDITION OF THE ROMISH CHURCH

IN THIS KINGDOM.

CÆCUM SCELUS OMNE.—VIRG.

LONDON:

J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE, PALL MALL; SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT; AND J. LESLIE, GREAT QUEEN STREET.

1838.

Pope Julius, the successor of Paul ordered the Constitutions to be written. Ignatius Loyola applied himself long and considerately to them. Whilst meditating them he experienced divine illuminations ; whilst writing them, he shed tears. Moreover the Virgin Mother of Christ descended to instruct him.——The Constitutions are decreed to be filled with the Spirit of God.

Synopsis of the first Century of the Society of Jesus. By Jacobus Damianus, of that Society. 1641.

I. Book. Chap. VII.

Polancus translated the Constitutions from Spanish into Latin ; the College printed them at Rome, 1558.

Dam. Syn. II. Book. Chap. X.

Four Assistants were appointed to the General, Natalis, Consalvus, Polancus, Madridius—and Polancus was by the Fathers made Counsellor to the General, and by him was created Secretary and Procurator General.

Dam. Syn. II. Book. Chap. II.

John Polancus died in 1577—a useful writer of books.

Dam. Syn. IV. Book. Chap. VII.

PRINTED BY ROBERT BEST EDE, DORKING.

INTRODUCTION.

1 ALTHOUGH it be the supreme Wisdom, and bounty of God our Creator and Lord, which shall preserve, govern, and promote to His holy service even as He has deigned to commence, this most humble Society of Jesus; whilst on our part, that inward law of Charity and Love which the Holy Spirit is wont to inscribe and impress upon our hearts, shall assist in the same purpose more effectually than any external Constitutions: yet since the beneficent arrangement of divine providence demands the co-operation of His creatures; and since the Vicar of Christ our Lord has so decreed, as also we are taught in the Lord by the examples of saints, and by reason itself, we deem it needful that our Constitutions be recorded; the better to aid our progress in the path of God's service already entered upon, according to the method of our Institute.

2 Although in our intention, that is of chief and greatest moment, which concerns the Body of the whole Society; whose union, and good government, and preservation in its good estate to the greater glory of God are the grand objects; yet since this body consists of parts, and in its conduct what concerns individuals first occurs, as well in admitting, as in advancing

and afterwards in dispersing them throughout the vineyard of Christ our Lord; herewith will we commence, under that blessing which the eternal Light shall deign to grant us to His own honour and glory.

ERRATA.

CONSTITVTIONES.

Page 11, *line* 7, *for* Scismatorum, *read* Scismaticorum. *p.* 30, *l.* 23, *for* alium, aliud. *p.* 34, *l.* 20, *for* ubique, utrique. *p.* 37, *l.* 13, *for* nostro exemplo ac doctrinam, nostri exemplo ac doctrina. *p.* 40, *l.* 15, *for* utiliores, ulteriores. *p.* 56, *l.* 26, 29, *for* quanvis, quavis. *p.* 66, *l.* 1, *for* donata, donatæ. *p.* 77, *l.* 17, *for* missa, missæ. *p.* 79, *l.* 11, *for* eadem, in eadem. *p.* 81, *l.* 2, *for* oportet, optet. *p.* 85, *l.* 11, *for* facultate, facilitate. *p.* 96, *l.* 5, *for* debent, debeat.

TRANSLATION. *Part IX. Chap. III.* 15. *substitute*

15 He shall revoke, restrain, and enlarge their authority, and demand an account of their Government. And if he shall have conceded to a Provincial the power of appointing local Superiors and Rectors, the General may confirm or supersede them.

Part IX. Chap. IV. 6. *remove*

or they appoint him with the concurrence of two local Superiors, or of the Provincial Rectors ;

THE FIRST PART

OF

THE CONSTITUTIONS.

Of admission to Probation.

OF HIM WHO HAS THE POWER OF ADMISSION.

CHAP. I.

1 TO whom the power of admitting to probation is to belong, and how far its limits are to extend, may be left to the judgment of the General; who, in communicating it, will consider what is most conducive to the service of God and our Lord.

2 When a person apparently fit to adopt our Institute shall apply to one who has not this power of admission, he shall send him to the party who has, or write to him, signifying what manner of person he is who desires to be admitted, and with what gifts of God he is endowed; and if the other have authority to direct in his absence, let him do that which is commanded him in the Lord.

3 Because it greatly concerns God's service that a fit selection be made of those who are admitted, and that diligence be used to ascertain the particulars respecting their person and calling: whoso has this power of admission, if he cannot himself make the inquiry, let him employ from among those who are constantly about his person some one whose assistance he may use to become acquainted with the probationers, to live with them, and examine them; some one endowed with prudence, and not unskilled in the manner which should be observed in dealing with so many various kinds and conditions of persons; so that this business may be managed with greater intelligence, and more satisfaction to either party for the glory of God.

4 It is needful that the person having the power of admission, and the person whose assistance he uses, should each have a knowledge of the interests of the Society, and a zeal for its prosperity; so that he may be turned by no consideration from that which he shall judge most conducive in the Lord to the service of God in this Society; to promote which, it is meet that he be not too eager to grant admission. And that he be less liable to any irregular motive, in cases where temptation may occur (as with kinsmen and with friends) let no man discharge the duty of examination, in whom any danger of this sort may be apprehended.

5 But whoever fulfils this office should have everything which appertains to it set forth in writing; whereby he may more perfectly and surely do that which is demanded of him in this respect for God's service.

OF SUCH AS MAY BE ADMITTED INTO THE SOCIETY.

CHAP. II.

1 Speaking generally of those to be admitted; their fitness is in proportion to the extent to which they are endowed with both natural and acquired gifts of God, calculated to promote His service according to the purpose of the Society; and also to the certainty of the probation to which they have been subjected.

2 To speak particularly; let those who are admitted to be Coadjutors, to conduct the temporal and external affairs, (who should not be more numerous than is necessary, to aid the Society in such things as the others cannot be employed upon without the neglect of more important interests) be men (as touching the soul) of good conscience, sedate, tractable, lovers of virtue and perfection, given to devotion; men, in their domestic and external conduct, of edifying habits; who, contented with the part of Martha in the Society, and well affected towards its Institute, desire to serve it for the glory of God.

3 As touching externals; they must be gifted with *a comely presence,* health, youth, and energies to sustain their bodily labours in the Society; and apparently having, or likely to have, some talent for its service.

4 Considering the end of our Institute, and our plan of conduct, we persuade ourselves in the Lord, that it is by no

means conducive to His greater service and glory to admit men of *unmanageable tempers*, or unavailable to the Society, however advantageous it might prove to the individuals.

5 It is needful that those who are admitted to aid the Society in spiritual concerns, considering what a ministry of this nature requires that the souls of their fellow-creatures be benefited, be furnished with these following gifts of God.

6 As regards their intellect; of sound doctrine, or apt to learn it; of discretion in the management of business, or, at least of capacity and judgment to attain to it.

7 As to memory; of aptitude to perceive, and also to retain their perceptions.

8 As to intention; that they be studious of all virtue and spiritual perfection; calm, stedfast, strenuous in what they undertake for God's service; burning with zeal for the salvation of souls, and therefore attached to our Institute; which directly tends to aid and dispose the souls of men to the attainment of that ultimate end, from the hand of God, our Creator and Lord.

9 In externals; facility of language, so needful in our intercourse with our neighbour, is most desirable.

10 *A comely presence*, for the edification of those with whom we have to deal.

11 Good health, and strength to undergo the labours of our Institute.

12 Age to correspond with what has been said; which, in those admitted to probation should exceed the fourteenth year, and in those admitted to profession the twenty-fifth.

13 As the external gifts of nobility, wealth, reputation and the like are not sufficient, if others are wanting; so, if there be a sufficiency of others, these are not essential: so far, however, as they tend to edification, they make those more fit for admission, who, even without them, would be eligible on account of the qualities before mentioned; in which, the more he excels who desires to be admitted, so much the more fit will he be for this Society, to the glory of God our Lord; and the less he excels, so much the less serviceable will he be. But the sacred unction of the divine Wisdom will instruct those who undertake this duty to His service and more abundant praise, what standard should be maintained in all these things.

OF THE IMPEDIMENTS TO ADMISSION INTO THE SOCIETY.

CHAP. III.

1 ALTHOUGH charity and the love of souls, in which this Society exerts itself according to the end of its Institute, comprehend all classes of men, in order to promote their spiritual advantage, and assist them in obtaining salvation in the Lord, yet, as to admission into the body of Society, it ought not to adopt any others than those whom, as aforesaid, it shall judge available to the special object of the Society.

2 Of impediments to admission; there are some which altogether exclude those who would enter; for which many and weighty reasons move us in the Lord. These are as follow.

3 To have separated at any time from the bosom of the holy Church, by denial of the Faith amongst infidels, or by falling into errors contrary to her, in which he shall have been censured by public sentence; or to have departed from the unity of the Church after the manner of schismatics.

4 To have committed homicide; or to be infamous for enormous crimes.

5 To have assumed the habit of any Order; or to have become a hermit at any period in the monkish habit.

6 To be bound by the bond of matrimony, or legal servitude.

7 To be afflicted with any complaint of the head, which may obscure or weaken the judgment; or if he have any observable disposition towards it, as is discoursed more largely in the Examen.

8 Other impediments, though taken singly they do not altogether exclude from the Society, yet render him less eligible who desires admission; and the defect may be of so great moment, that it would not conduce to the service of God, that any should be received with it.

9 The secondary impediments, of which we are now treating, are such as these. As relates to internals; passions or affections which do not appear to be governable; or a habit of sinning, of which no great hope of amendment may be entertained.

10 A motive less direct than is right for entering a Religious Order; as blended with some merely human object.

11 Unsteadiness, or notable fickleness of mind, by which the

candidate for admission may be thought unfit to fulfil the duties of the Society.

12 Indiscreet devotions; which are often a cause why men fall into illusions of the devil, and errors of no small moment.

13 Want of learning, or defect of genius, or memory to acquire it, or of utterance, in those who express the intention or desire of advancing further than temporal Coadjutors usually do.

14 Defect of judgment, and remarkable *pertinacity of opinion;* which is often the occasion of much trouble to societies of men.

15 In the external man; defect of body, disease, debility, or notable deformity. Age too tender, or too much advanced. Debt, or civil obligations.

16 The more liable any person is to these defects, so much the less fit is he to serve God our Lord in this Society, to the succour of souls: and let him who has the power of admission take care that no private regard outweigh the general interest, which, as it tends more to the glory and honour of Christ our Lord, ought always to have the preference.

OF THE MANNER OF ADMISSION.

CHAP. IV.

1 Because we persuade ourselves in the Lord, that the divine and supreme Majesty will deign to use the ministry of this humble Society; it greatly imports, that they who are admitted into it should not only undergo a long trial before they are adopted into its body, but that they be also thoroughly known before they are admitted to that probation which takes place in common intercourse with our inmates: it is expedient that some house be appointed in conjunction with our community, where he who is admitted to probation may abide as a guest for twelve days, or even for twenty, or more, at the discretion of the Superior; that, in that period such candidates may be informed of the ways of the Society; and that the Society may obtain a more ample knowledge in the Lord of them.

2 Into this, which is called the House of First Probation, those who wish it may be more easily admitted, if they clearly appear to be available in this Society to the service of God and our Lord Jesus Christ; and contrariwise, those who are clearly perceived not to be so may be dismissed forthwith, aided with good

counsel (and whatever else charity may suggest) that they study to serve God and our Lord elsewhere.

3 But if the matter be not so clear to the Society as it ought, when he who desires to be admitted has expressed his wish, and has been interrogated with delicacy on the chief impediments, and has comprehended the object of our Institute, together with the probations and difficulties inherent therein; although he may seem earnestly to desire to be admitted into the Society, to live in it for ever, (without which desire no one ought to be admitted to probation) still, the reply, and the final determination may be put off for awhile; that, in the interval the matter may be better considered, and commended to God; and proper diligence be used; that he may be more thoroughly scrutinized, and his stedfastness be put to the test. How long this may be postponed, and what diligence be used, is to be left to the prudent consideration of the person having the power of admission, who will ever regard that which shall be most pleasing to God.

4 When it shall be determined in the Lord, that it is fit that any one be admitted to probation, he may enter, dressed in his usual attire, or each according to his respective devotion (*except the Superior determine otherwise*) and shall be settled as a guest in the aforesaid house of probation, or in some place appointed for the purpose; and on the following day it shall be declared to him, how he should conduct himself in that place; and expressly, that he hold no intercourse, *unless* for some cause of no slight moment it seems otherwise to the Superior, either by word or writing, with those within or those without, except with such as are for that purpose designated by the Superior; which is done, that he may more freely weigh with himself and with God his calling, and resolution of serving the divine and supreme Majesty in this Society.

5 Two or three days after his entrance into the house of probation, a more accurate examination may be commenced, as is set forth in the duty of the Examiner; and a written examination may be left with him, that he may more maturely consider it alone; then, the Apostolic Diplomas may be shown to him; and the Constitutions; and the Rules to be observed in the Society, and in the house which he enters; and those who have paid attention to literature, may read distinct lessons in

the several faculties in which they are versed; and that before persons appointed by the Superior to ascertain the talent of each in learning, and in the manner of showing it.

6 During the period of this first probation, the novice shall open his conscience to the Superior, or to one appointed by him, (except this business with the Superior's consent be postponed to another time) and he shall make a general confession, (if he has not done so already) and that, too, to the Confessor *who shall be designated by the Superior to receive it.* And when all that he brought to the house, and his promise to observe all things proposed to him, shall have been entered into a book kept for that purpose, and subscribed with his own hand; at last, after absolution having received the most holy sacrament of the Eucharist, he shall enter the house of the general community, where the novices are living with the rest, and are further exercised in their second probation.

7 What is here said of those who are first admitted to the Society, shall for the most part be observed with those who come from their studies, or other houses of the Society, where they have not been diligently examined; whilst those who have not been admitted into the body of the Society to be Professed, or Coadjutors, let such remain, each in his own calling; that the proceeding may be more clear, and the Society may better discern whether it conduce to the greater honour and glory of God, and our Lord, to retain him within it.

THE SECOND PART;

which treats of the dismissal of those who have been admitted to Probation, and are found unfit for the Society.

WHAT PERSONS MAY BE DISMISSED, AND BY WHOM.

CHAP. I.

1 AS it conduces to the end proposed by this Society, viz. the service of God, and the salvation of souls, that *labourers fit and useful* to promote the work of God be maintained and increased

in number; so ought those to be dismissed who are not so; and of whom it may appear, in the course of time, either that that this is not their calling, or that it is not to the common interest of the Society that they continue in it. But as we ought not to be too easy in granting admission; so, still less should we be too free in dismissing; but proceed with all consideration and circumspection in the Lord. And although it is proper that the causes deserving dismissal be the more weighty, in proportion to the closeness of the individual's connexion with the body of the Society; still, however intimately he may be united, in certain cases he may and ought to be removed; as will appear in the following chapter.

2 The power of dismissal belongs, in the first place, to the Society at large, when it may assemble in general Congregation. It is vested also in the General in all cases excepting those concerning his own person. So much of this power may be conferred upon other members of this Society as the General shall determine. On Provincials it is expedient that very ample power be conferred; and in due proportion, also, upon local Superiors and Rectors of colleges, in cases where it shall seem fit; that thus, throughout the body of the Society, the *subordination of holy Obedience* be better maintained; whereby inferiors may more distinctly understand that they depend upon their immediate superiors, and that it is highly expedient, and even necessary, to obey them in all things, for the sake of Christ our Lord.

OF THE CAUSES FOR WHICH IT IS EXPEDIENT THAT ANY ONE BE DISMISSED.

CHAP. II.

1 The prudent charity of the Superior who has this power should weigh before the Lord the causes which may justify the dismissal of any one; but generally speaking, there seem to be four kinds of them.

2 First; if it should appear in the Lord to be contrary to His honour and glory, that an individual should continue in this Society, who seems to be incorrigible in any depraved affections or vices offensive to the divine Majesty; which should be the less tolerated, the more serious and culpable they are: and that

too in cases where, being concealed, they give no offence to others.

3 Secondly; if it should be considered in the Lord, that to retain any person would be prejudicial to the interest of the Society, which as it is a matter of universal concern, should doubtless be preferred to the private advantage of any one who is sincerely seeking the service of God. Such should be the case, if in the course of probation any impediments or notable defects concealed in the examination should be discovered; or if upon trial it should be found that he would be very useless, and that he would rather impede than aid the Society through his obvious inaptitude to its several duties; and still more if he should be injurious to it by the evil example of his life, especially if he be *unquiet* and offensive to others, either in his words or actions. To tolerate this would not be charity, but the very contrary, in him who is bound to maintain the peace and good estate of the Society entrusted to him.

4 Thirdly; if it should appear that it would be contrary to the interest of the Society and of the person also about to be dismissed; which as relating to the body may happen, if during Probation, disease or debility be perceived in any one, by which it is probable he could not advance in his studies according to our Institute and method of proceeding in furtherance of God's service: as concerning the mind; when the probationer cannot settle himself to a *life of Obedience*, to be regulated according to the Society's manner of proceeding; if he cannot, or will not, *subject his own opinions and judgment;* or for other impediments, whether natural or habitual.

5 Fourthly; if it should appear prejudicial to others who are not of the Society; as if the bond of matrimony should be discovered, or of legal servitude, or debt of great amount, wherein upon his first examination he had concealed the truth. Any one of these four reasons appears sufficient for judging it more agreeable to God, that he in whom it is found should be honourably dismissed, than an imprudent charity be exercised in retaining him.

OF THE MANNER OF DISMISSAL.

CHAP. III.

1 It will be meet to observe such a method with those who are dismissed as shall be most satisfactory in the sight of God to him who dismisses, to him who is dismissed, and all others whether within or without. As to him who dismisses, for any of the causes before stated, let three things be observed.

2 The first is, that he pray the Lord, and see that prayers be made within the house to the same effect (although particulars be not known), that our Lord would vouchsafe to signify his most sacred will respecting the business in hand.

3 The second is, that he consult with several, or some one of the inmates, who seem best adapted for this purpose, and hear their opinion.

4 The third is, that divesting himself of every affection, and setting before his eyes the greater glory of God, and paying attention to the general interest, and as far as possible, the individual's also, he weigh attentively the reasons either way, and so determine whether he should dismiss him or not.

5 Three things also should be observed with regard to him who is dismissed. The first, of an external nature; that he retire from the House with the least possible disgrace or ignominy, and carry with him all that belongs to him.

6 The second, of an internal nature; that the Superior take care, as far as possible, that he be sent away with mutual kindness, and a feeling of good-will towards the House, and with all possible consolation in the Lord.

7 The third; that he study to direct him with regard to his condition of life, so that he may enter upon some fitting way of serving God, either in a Religious Order, or not, as shall seem more agreeable to the divine will. In short, that he study to assist him with advice and prayer, and whatever else his charity shall suggest.

8 Let three things be observed to satisfy the rest, whether within or without.

The first is; that great care be taken, that no irritation be allowed to remain in any one's mind on account of the dismissal, a sufficient reason being given where it is necessary, and silence being observed, as far as possible, concerning all defects not of

a public nature, even though several be discovered in the party who is dismissed.

9 The second is; that attention be given lest any animosity be felt against the dismissed person; and as far as possible, that they may think no ill of him, but rather regret him, and love him in Christ, and commend him to the divine Majesty in their prayers, that He may vouchsafe to direct him, and shed His mercy upon him.

10 The third is; that pains be taken, should any be conducting themselves in the House with less edification than they ought, that they profit by his example; and beware, lest the same thing befall them, if they strive not to improve. Persons not of the Society also, to whom it is known, may take warning, that none will be tolerated in the House, who ought not to be tolerated to the glory of God.

HOW THE SOCIETY SHOULD BEHAVE TOWARDS THOSE WHO LEAVE IT OF THEIR OWN ACCORD, OR THOSE WHOM IT DISMISSES.

CHAP. IV.

1 Those who are dismissed, or go without permission from one place to another within the Society, appear to us in the Lord not to be re-admitted, unless he who discharged them, or the Superior of the place he left without permission, or the General, or his vice-gerent, being made acquainted with the case, first yield his assent; that no want of information of any error either of things or persons, be a cause of offence to God.

2 It is evident, that whatever power or influence may have been imparted to the several members of the Society as such, must cease whenever they cease to be members.

3 It shall be declared to those that are dismissed, that they stand *absolved* from the simple vows, if they have uttered them according to the usual form of the Society (which will be seen in the fifth part); and that *they need no further dispensation.*

4 There will be no exertion needful to bring those back who have gone away without permission, if they have previously been considered as possessing little talents for the benefit of the Society; but rather let them be directed to some other institution, wherein they may serve God, being *disengaged from their*

vows, if they have taken them, so that all scruples may be removed.

5 If they are of that description, that it would appear to be agreeable to God not thus to give them up, more especially if they appear to have gone away under any violent temptation, or deceived by others, some pains may be taken to bring them back; and it will be lawful to use the privileges to this effect granted by the Apostolical Chair, so far as the Superior shall see fit in the Lord. And when any one shall be so brought back, he shall be committed to the prudence of the aforesaid Superior, who shall see whether any punishment be necessary, or determine whether it may not be altogether better to proceed in the spirit of lenity: in all which, the interest and edification, both of him who is brought back, and likewise of all the inmates must be considered.

6 But if any one of his own accord return to the College or House which he had left without permission, and he is thought useful in other respects to the service of God; it must be considered whether he bring with him a true purpose of persevering, and be ready to make any satisfaction and probation: if otherwise, and he shows no signs of true penitence, he will not be worthy of re-admission.

7 If any one who has been justly dismissed return to the House whence he was discharged, prepared for any punishment; if the same reasons yet remain, for which he was dismissed; it is clear that he should not be re-admitted. If they do not remain, and he who dismissed him should judge it to be agreeable to God, that he be again received into the same or any other House; let him inform the General, or Provincial, and do what is commanded by him.

8 Whether he who returns went of his own accord, or was dismissed; if he be re-admitted, he ought to be again examined, and a general confession should be made, beginning from that which he last made in the House down to his return; and he shall be put to other probations and trials, as shall seem good in the Lord to the Superior, with a view both to the general and individual edification.

THE THIRD PART;

Of superintending and advancing those who remain in Probation.

OF THE SUPERINTENDENCE IN THOSE THINGS WHICH CONCERN THE SOUL, AND IMPROVEMENT IN VIRTUE.

CHAP. I.

1 AS in the admission of those whom God calls to our Institute, by granting them talents suitable thereto; and in the dismissal of those who manifest by the want of such talents, that they have no call from the divine Wisdom; those particulars must be considered which we have before treated of: so there is need of consideration and due prudence to superintend in their vocation those retained under probation within the Houses and Colleges, and to assist them so to advance in spirit and virtue along the way of God, that attention be paid to the health and vigor of the body which are necessary to labour in the vineyard of the Lord: and therefore, in the first place, what relates to the soul shall be treated of; what to the body, in the second.

2 As touching the soul; since it is so important to remove those who are under probation from all imperfections and hindrances of any kind to their further spiritual advancement; it greatly tends to this, that they forego all intercourse either by words or writing, with those who may cause them to grow lukewarm in the course proposed by themselves; and that in their progress along the spiritual path they converse only with such persons, and on such subjects, as may assist them in attaining that object to the service of God, which, at their entrance into this Society, they proposed to themselves as their aim.

3 For the same reason, they should not leave the House, except at such time and with such companion as the Superior shall allow; nor within the House shall they converse without restraint with any at their own pleasure, but with such only as shall be appointed by the Superior; by whose example and spiritual

conversation they may receive edification and not detriment; and may profit in the Lord.

4 Let all most diligently guard the gates of their senses (of their eyes especially, their ears, and tongue,) from all intemperance or vice; and maintain themselves in peace and true internal humility, and manifest it in silence, when silence is to be observed; when speaking is allowed, in circumspection and edification of words, in modesty of features, in decorum and gravity of gait and attitude, without any token of impatience or pride; in endeavouring and desiring to give the preference to others in everything; considering all in their own minds as their superiors, and externally paying that honour and reverence which every condition demands, with religious simplicity and moderation; that so it may come to pass, that mutually regarding one another, they may grow in devotion; and praise God our Lord, whom each one should endeavour to recognise in another, as in his image.

5 In the refection of the body, care must be taken that in all things temperance, moderation, and decorum be observed internally and externally. Let a blessing go before, and a giving of thanks follow; which all should offer with that reverence and devotion which is due. And whilst the body is refreshed with eating, let food be also ministered to the soul, in the reading of some pious rather than difficult book, which all may understand, and from which all may profit; or on these occasions, some one appointed by the Superior may preach; or somewhat of the same sort be done to the glory of God.

6 Let all who are in good health have some occupation either in spiritual or external matters. And they who have any particular duty or office should be assisted, if necessary; and so when they are at leisure, they should be occupied with other things; that idleness, the source of all evils, may, as far as possible, have no place within our Houses.

7 That they may know the value of *holy Poverty*, let all be taught to use nothing as their own; although in the time of probation it be not necessary to give up the possession of their own property, except at the bidding of the Superior after the end of the first year, if he think it furnishes an occasion of temptation, and hinders any person's proficiency in the spirit by his cleaving to it with immoderate fondness and confidence; and then let

him who strips himself of his possessions follow Christ's commands: he may, however, in his devotion bestow his property, or a portion of it, upon one object rather than another, as he shall perceive it most agreeable to the divine pleasure, as is set forth in the Examen.

8 Let them learn, also, that they may by no means borrow, or lend, or give away anything that is in the House, except with the knowledge and consent of the Superior.

9 Whoever at his entrance, or after his entrance, impelled by his own feelings of devotion to Obedience, may desire to dispense his property, or a part of it, to *the benefit of the Society*, would doubtless accomplish a work of greater perfection, alienation, and denial of all self-love, by not descending through any weak regard into particulars, nor from such regard applying his property to any one object rather than another: but by desiring the wider and more general interest of the Society (which is wholly instituted to the greater glory of God, the universal advantage, and the salvation of souls) let him leave its disposal to him who has the care of the whole Society, whether it should be applied to any one place rather than another within the same province: since he must know better than any other, what is most needful, and what most urgent, in every place connected with it, regard being paid to kings, princes, and other governors, that no offence be given them; but that all things give way to the greater edification of all, the spiritual benefit of souls, and the glory of God.

10 Let them be taught how to detect the illusions of the devil in their spiritual exercises, and how to defend themselves against all temptations; at the same time let them learn the means, sought out with all possible diligence, to be resorted to in overcoming temptations, and employed in acquiring real and solid virtues; whether their spiritual visitations be more or less frequent, let them always make advancement in the way of God's service.

11 Let them daily resort to an habitual examination of their conscience, and at least once a week go to the sacraments of Confession and the Communion; *except* for some reason the Superior determine otherwise; and let there be appointed one Confessor for all by the Superior: and if this is not practicable, let each have his own regular Confessor, to whom he may unreservedly

open his conscience. Which Confessor ought not to be at a loss *what cases should be reserved* for the Superior. Those then shall be reserved which shall seem necessary or highly expedient to be known by him; in order that he may the better apply a remedy, and preserve those committed to his care from all things hurtful.

12 It will be highly useful, that there be in every House a faithful man, sufficiently skilled in spiritual concerns, to instruct and teach them how they ought to behave themselves, both internally and externally, according to the Society's Institute and religion; and to encourage, remind, and lovingly persuade them to it: whom all under probation should love, to whom they should have recourse in their temptations, disclose all their concerns with confidence, and from whom in all cases they may hope for consolation and assistance in the Lord: and let them be admonished to hide no temptation, but to disclose it either to him, to their Confessor, or to their Superior; nay more, to take a pleasure in *thoroughly manifesting their whole soul* to them; not only disclosing their defects, but even their penances or mortifications, their devotions, and all their virtues; desiring with perfect concurrence to be guided by them, wherever they have deviated from the direct path; and not wishing to be led by *their own judgment,* except it agrees with that of those who are to them *in stead of Christ our Lord.*

13 Temptations may be encountered, by applying their opposites: as when an individual is observed to be disposed to pride, he should be employed in the more abject occupations which may seem good to humble him, and so of the other depraved propensities of the soul.

14 Moreover, it is a matter of propriety and decency, that no woman enter our Houses and Colleges, but our Churches only; and that neither arms nor other instruments of vanity be allowed, but only those things which conduce to the object which the Society has in view, the service and praise of God.

15 What measure should be observed in enjoining penances and corrections, must be left to the prudent charity of the Superior, and those whom he has deputed; who in these matters will regard the dispositions of persons, and the general and individual edification to the glory of God. Every one must undergo penances of this sort with prompt compliance and an unfeigned desire of

amendment and spiritual improvement; even though they be enjoined for a defect not culpable.

16 Let a Syndic or Censor be appointed in the House, whose duty it shall be to notice whatever relates to decorum and external decency, superintending both Church and House; observing and communicating with the Superior, or remonstrating with him who is in fault, if so much power is granted to him the more effectually to discharge his duty in the Lord.

17 Let all take care to derive some profit from bodily disease, whenever it occurs, not to their own edification only, but to that of others also; not showing themselves impatient or morose; but rather internally maintaining and externally manifesting patience, and obedience to the physician and superintendent of the sick, using pious language tending to edification, to prove that sickness is accepted as a gift, since it is not less so than health itself, from the hand of our Creator and Lord.

18 Let all think, let all speak, as far as possible, the same thing, according to the Apostle. *Let no contradictory doctrines therefore be allowed either by word of mouth, or public sermons, or in written books, which last shall not be published without the approbation and consent of the General (who shall submit them to the censure of three at least of learning and clear judgment in that department.)* And indeed all difference of opinion regarding practical matters should be avoided as much as possible which is usually the source of discord, and unfriendly to mutual good-will; and on the other hand, let union and reciprocal conformity be diligently upheld, and whatever is destructive of them be discouraged: so that thus united in the bonds of fraternal love individuals may more efficaciously and successfully employ themselves in the service of God, and the benefit of their fellow-creatures.

19 Since the example of the elders greatly conduces to advancement in virtues, by which others may be animated to their imitation; the Superior (except it is judged for particular reasons to be inexpedient) and all the priests he may approve of, at some period in every year shall take upon themselves the duty or duties of those who officiate at home, that so this office may be rendered more acceptable to others, to which they have been ordained to the greater service and glory of God.

20 On certain days in every week let the Catechism be explained

and the method of confessing rightly and with profit be taught; also of communicating, of hearing the mass, and ministering in it; of praying, meditating and reading according to each man's talent; and let it be seen to that they not only learn what they ought, but that they remember, and practise what they learn: let all employ their time in spiritual concerns, and persist in acquiring habits of devotion according to the measure of the grace of God communicated to them; to which it will greatly contribute to assign certain or even all the spiritual exercises to such as have not hitherto employed themselves in them; as shall be judged most expedient for each in the Lord.

21 It is fit that all be practised in preaching at home (except the Superior exempt any one) so that beyond the useful employment of an hour after dinner, they may be encouraged and habituated in some degree (as to voice, and manner, and other particulars) to discharge that duty; and to give some evidence of the talent which the Lord communicates to them in this department; and also to express their good conceptions to their own and their neighbours' edification, frequently treating of those subjects which relate to self-denial, advancement in virtue, and perfections of all sorts; mutually exhorting one another to these things, and above all to union and brotherly love.

22 It will assist greatly to discharge those duties with all possible devotion, in which humility and charity are more especially necessary. And generally speaking, the more closely each one has united himself to God, and thrown himself freely upon the supreme Majesty; so much the more bountiful he will find God towards him; and he will daily become more qualified to receive grace and ampler spiritual gifts.

23 It is especially conducive to advancement, nay even necessary, that *all yield themselves to perfect Obedience, regarding the Superior* (be he who he may) *as Christ the Lord;* and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins; entirely, promptly, resolutely, and with all due humility, without excuses, or murmurs, even though he order things hard to be done, and repugnant to their own sense; but let them also strive to acquire perfect resignation and *denial of their own will and judgment, in all things conforming their will and judgment to that which the Superior wills and judges (where sin is not perceived) the*

will and judgment of the Superior being set before them as the rule of their will and judgment; whereby they may more exactly be confirmed to that chief and supreme rule of all good-will and judgment, which is the eternal Goodness and Wisdom.

24 And the more to exercise themselves in the virtue of Obedience, it is expedient, and even necessary, that they obey not only the Superior of the whole Society or House, but the subordinate officers also, who have from him derived any authority, in all those things in which they have power, and accustom themselves not regard him whom they obey, but rather Him for whose sake they obey, namely, Christ the Lord.

25 Let all love Poverty, as their Mother, and according to the measure of holy discretion let them try some of its results at proper periods; and, as is set forth in the Examen, let them be prepared, at the end of the first year to distribute their temporal goods, when it is enjoined by the Superior, under the regulations stated in the Examen.

26 Let all struggle to maintain an upright intention not only in their condition of life, but in every single action, ever studying sincerely to serve and please the divine Goodness, for its own sake, and for Love's sake, and those inestimable benefits with which It has anticipated our wants, not for the fear of punishment, or the expectation of rewards (although these may assist higher motives) so that in all things they may seek God, divesting themselves, as far as possible, of their love of all creatures; so as to turn this universal affection towards the universal Creator, loving Him in all, and all in Him, according to His most holy and divine Will.

27 The study to which those should apply themselves who are under probation in the Houses of the Society should be that which will most advance them in the aforesaid denial of themselves and their progress in virtue and devotion. But generally speaking, there shall be no literary studies within our Houses, unless a dispensation should appear necessary for peculiar reasons. For Colleges have been provided for the study of Literature; and the Houses for the practice of what they have learnt, and for laying a foundation of humility and every virtue in those who are to bestow their labour upon them.

28 Let there be some one in each House who once a week, or at least once a fortnight, shall refresh the memory of all in these

and the like matters; or they may be bound to read them over: lest through the constitution of our frail nature they cease from the performance of them in forgetfulness. And several times every year let all petition the Superior that penances be enjoined them for neglecting the observation of the Rules; that this concern may be an evidence of that which every one should maintain for his spiritual advancement in the path of God.

OF THE SUPERINTENDENCE OF THE BODY.

CHAP. II.

1 As overmuch solicitude in those things which pertain to the body is reprehensible; so a moderate regard for the preservation of health and strength of body to the service of God is commendable, and to be observed by all: and for this reason, whenever they discover anything to be hurtful to them, or anything to be necessary for their food, clothing, habitation, attention to duty, or other things, let all inform the Superior, or whomsoever the Superior may appoint, observing, in the interim, two things: first, that before they refer anything to him, they betake themselves to prayer; and after prayer, if they still think the matter should be communicated to the Superior, let them do so: secondly, when they have briefly explained it to the Superior, verbally, or in writing (that it may not escape his memory) they leave to him the entire settlement of the question, and consider whatever he determines to be best; nor proceed to argue or urge it, either themselves or by another (whether that which is desired be conceded or not) seeing they should persuade themselves that what the Superior determines after due consideration is most conducive to the divine pleasure, and their own benefit.

2 Let a time for eating, sleeping and rising be appointed for general observation.

3 In all those things which relate to food, clothing, habitation, and other things needful for the body, let care be taken with the divine aid, that in every probation of virtue and act of self-denial, nature be nevertheless sustained and preserved for the honour of God, and His service, due regard being paid to persons in the Lord.

4 As it is not expedient that any one be burdened with so much bodily labour, that the intellect be overwhelmed, and the body

suffer detriment; so any bodily exercise, which aids either, is generally necessary for all, those not excepted who ought to be occupied in mental pursuits, which should be interrupted by external employments, and not continued nor taken up without some measure of discretion.

5 The castigation of the body should neither be immoderate nor indiscreet in vigils, fastings, and other external penances and labours, which usually do harm, and hinder better things. It is expedient therefore that whatever is done in this way be disclosed by each one to his Confessor, who should refer it to the Superior if he thinks that moderation is exceeded, or even doubts of the excess. All these things, however, are done, that we may proceed more clearly, and that greater glory be given to God our Lord, both in our souls and bodies.

6 Let there be some one in every House to preside over everything that relates to the good health of the body, and as well for maintaining it in the healthy as in those more especially who from age and other causes are more weakly, as in restoring it to the sick, to which person all ought immediately to refer, if they feel themselves unwell; that the convenient remedy be provided, as charity requires.

7 In whatever relates to the protection of temporal property, beyond that duty which reason and charity impose upon all, it will be proper that some one be delegated to the office, to watch over it, as though it belonged to our Lord Jesus Christ.

For all other duties, and those especially which are performed more decently at home than abroad, care must be taken that an adequate number of officials be appointed; and let the Coadjutors in external things learn these duties if they are not already acquainted with them, always directing everything to the greater glory of God our Creator and Lord.

THE FOURTH PART;

of the instruction of those who are retained in the Society, in literature and other studies which tend to assist their fellow-creatures.

INTRODUCTION.

1 SINCE the object at which the Society directly aims is to aid their own souls and those of their fellow-creatures in attaining that ultimate end for which they were created; and since learning and the method of propounding it, as well as the example of life are necessary to this object; as soon as a good foundation of self-denial, and the needful advancement in virtue has been laid in those admitted to probation; the next care will be the edifice of literature, and the manner of employing it, by which they may promote the better knowledge and the better service of God our Creator and Lord.

For this the Society comprehends Colleges, and also Universities, or general studies; in which those who have given satisfactory evidence of themselves in the Houses of probation, but have entered without adequate instruction in the learning indispensable for our Institute, may be taught that and other things which conduce to the salvation of souls. First then, let the discourse turn on those things which pertain to Colleges; afterwards of what relates to general studies, with that favour which the divine Wisdom shall vouchsafe to grant us to His own greater honour and glory.

OF THE COMMEMORATION OF FOUNDERS, AND BENEFACTORS OF THE COLLEGES.

CHAP. I.

1 SINCE it appears most agreeable to reason that a due return be made, as far as in us lies, to the piety and beneficence of those whom the divine Bounty has used as instruments for the foundation and endowment of our Colleges; first, in every College of our Society let Masses be celebrated once a week for ever for its Founder and benefactors, whether alive or dead.

2 At the beginning of every month all the priests who are in the

College ought to offer the same sacrifice for them for ever. On that day, moreover, in every year, on which possession of each College was given to the Society, let it be solemnized with a Mass for the Founder and benefactors; and whatever Priests are present in the College at that time, let them all celebrate their sacrifices there.

3 On that day let a wax candle be offered to the Founder, or to one nearest allied to him in family, or to him whom the Founder himself appoints, in which candle there shall be the arms of the Founder, or the emblems of devotion. In that shall the Society testify the gratitude which it owes to its Founder in the Lord.

4 As soon as the Society shall come into possession of any College, let the General see that it be communicated to the whole Society, that every Priest may thrice say Mass for the living Founder of the College and its benefactors; that the Lord may guide them with His benignity in all things, and enrich them ever with His gifts. Again, when they shall have departed this life, the General will take care, as soon as he hears of it, that throughout the Society every Priest say three Masses for their souls. And as often as it is said, Masses are to be solemnized by the Priests; all the rest who live in Colleges, and are not Priests, ought to pray to the same purpose; since they are all bound in the Lord to the same gratitude.

5 The Founders moreover, and the benefactors of Colleges *are made partakers of all the good works which are done, by the grace of God,* not only in the Colleges, but in the whole Society.

6 In general, however, the Society should understand that it is peculiarly bound in Charity, as well to Founders, as to their connexions, as long as they live, and after their decease, to do them every service which can be rendered by us according to our humble profession to the glory of God.

OF THOSE THINGS WHICH RELATE TO THE ADMISSION AND RELINQUISHING OF COLLEGES, AND THEIR TEMPORAL CONCERNS.

CHAP. II.

1 THE General shall have full power, in the name of the whole Society to admit those Colleges which are freely offered to the Society, to use them in full accordance with its Constitutions.

2 If the Founder should exact any conditions at all contrary to the order and manner of proceeding usual with the Society, it may be left to the consideration of the General (after hearing the opinions of those whom he shall think most capable of judging in such matters) whether it will be useful to the Society, all things being considered, with a view to God's service, which it has proposed to itself, to admit this College, or not. But if in the course of time the Society finds itself burdened with the load, it may propose and determine, in a general Congregation, that such College be relinquished; or see that the burden be lightened, or at least that ampler means be provided to bear it. This is meant however, if before a Congregation of this sort, the General have not remedied the evil, as is proper in the Lord.

3 In conjunction with the whole Society, the General shall have the power of relinquishing or alienating Colleges or Houses already admitted. But as this is as it were to remove a limb from the body, and is altogether a matter of perpetual and serious moment, it is better that the whole be consulted.

4 Within the Colleges of the Society, let no care of souls, nor obligations to say Mass nor other things of this sort be allowed which are very apt to divert their inmates from their studies, and interfere with the benefits which are sought from them to the service of God: in the same way also, they shall not be allowed in the other Houses, nor the Churches of the Professed Society, which, as far as possible, ought to be left at liberty to undertake the missions of the Apostolic Chair, and other works of piety to the service of God, and the salvation of souls.

5 The Society shall take possession of the Colleges with the Temporal Property which belongs to them, and shall appoint Rectors duly qualified for the office, who shall undertake the care of maintaining and managing their temporal concerns, and provide for the wants as well of the Building, as of the Scholars (who reside in the Colleges) and of those who are under Probation for admission, and those also who without the Colleges conduct their affairs. The conduct of the entire administration shall remain in the Rectors: so as to enable them to render an account, whenever and to whom the General shall appoint: and since the General can neither convert the temporal goods of the Colleges to his own use, nor that of his relations, nor of the Professed Society; he may therefore conduct himself the more

completely above all suspicion in their superintendence, to the greater glory and service of God.

6 In those Colleges which, besides Preceptors, can maintain twelve Scholars out of their own incomes, for the greater edification of the people alms should neither be required, nor received, nor any other gifts. If the revenues are less than sufficient to maintain this number, alms may be received but not solicited; *unless* the College be labouring under so great poverty that it be necessary to ask, at least from some. Then indeed (keeping ever before their eyes the service of God and the general good) not only may alms be solicited, but they may beg from door to door for a season, whenever *necessity* requires it.

OF THE SCHOLARS WHO ARE SETTLED IN THE COLLEGES.

CHAP. III.

1 As regards the Scholars, for whose instruction the Colleges are appointed, it will first be necessary to consider in the Lord what kind of persons they ought to be who are sent, or admitted to them.

2 First of all, no one shall be placed in any College of the Society amongst the Scholars with any of the five impediments mentioned in the Second Part. And besides the Coadjutors necessary to the service or assistance of the College, the rest ought to be such that it may reasonably be hoped they will prove useful in the vineyard of the Lord Christ after our example, and in the cultivation of learning.

These, the more intellectual they are, and the more adorned with good morals, and the more healthy to sustain the labour of study, the more proper will they be, and the sooner they may be sent, to be admitted into our Colleges.

3 In addition to this, they only shall be admitted among the Approved Scholars, who have been under Probation in our Houses and Colleges, and at the end of two years spent in various trials and proofs, and after taking the vows, with a promise to enter the Society, they shall be admitted to spend their lives within it for ever to the glory of God.

4 Besides these, some may be admitted to study, who, before the two years, and the probation above-mentioned, are sent to the Colleges from the Houses (because such a course seems ex-

pedient in the Lord) or are admitted into them: but they shall not be deemed Approved Scholars, until at the expiration of the two years, and after their vows and promise have been made, they are placed among the number of the Approved.

OF THE SUPERINTENDENCE OF THE ADMITTED SCHOLARS.

CHAP. IV.

1 Let that suffice, which is set forth in the Third Part, of the superintendence of temporal and external affairs of the Colleges, in all that relates to the body. This however must be noted with peculiar care, that the Scholars study not at seasons unfavourable to bodily health; that they devote sufficient time to sleep, and observe moderation in their mental labours. So will it come to pass that they will be able longer to persevere both in the acquisition of learning and in employing it to the glory of God.

2 In what relates to spirituals; the ordering of those who are admitted into the Colleges, and of those admitted into the Houses will be the same, so long as they are under Probation. After Probation, when they are at leisure to acquire learning, as on the one hand care must be taken lest in the eagerness of study the love of the solid virtues and a religious life grow cold; so, on the other, too much time must not be given to mortifications, prayers, and lengthened meditations. Since to labour in learning which is acquired with the sincere purpose of serving God, and in a certain sense requires the whole man, will not be less pleasing to God, and our Lord, but even more so, than to be occupied in religious exercises during the time of study.

3 Therefore, besides the Sacraments of Confession and Communion (in which they must participate once a week) and the Mass which they must hear daily, let them employ one hour in reciting the Office of the most blessed Virgin Mary, and in examining their consciences twice a day, with other prayers according to their particular devotion to fill up the hour, if not already occupied. All which they shall do at the appointment and judgment of their Superiors to whom *as in the place of Christ* they owe Obedience.

4 Others, such as those Coadjutors who have not learned to read, besides Mass, may spend an hour also in reciting their Rosary,

or Crown of the most blesssed Virgin Mary, with a double examination daily, or other prayers, according to their particular devotion, as was set forth for the Scholars.

5 As an increase of devotion, and to raise the sense of obligation with which they are bound to God, and for a greater confirmation of the students in their calling, it will be expedient to *renew* twice a year, viz. at the feasts of the Resurrection and the Nativity, *the simple vows* which they have taken according to the formulary in the Fifth Part, chapter IV. And let him who did not take them at the conclusion of the two years, as is set forth in the Examen, take them now.

6 In their way to the public Schools (and let them go nowhere else without permission of the Superiors) let them go and return together with that exterior and interior modesty which is suitable to the edification of themselves and others; and let their conversation with the exterior Scholars be limited to literature or spiritual advancement; as shall be thought more profitable to all to the greater glory of God.

OF THE STUDIES TO WHICH THE SCHOLARS OF THE SOCIETY SHOULD APPLY.

CHAP. V.

1 As the object of the learning to be acquired in this Society is by the divine favour to benefit their own and their neighbours' souls; this will be the measure in general and in particular cases, by which it shall be determined to what studies our Scholars should apply, and how far they should proceed in them. And since, generally speaking, the acquisition of divers languages, Logic, Natural and Moral Philosophy, Metaphysics, and Theology, as well Scholastic, as that which is termed Positive, and the Sacred Scriptures assist that object; they who are sent to our Colleges shall give their attention to the study of these faculties; and they shall bestow greater diligence upon those which the supreme Moderator of the studies shall consider most expedient in the Lord to the aforesaid end, the circumstances of time, place, and person being considered.

2 Descending to particular persons; what each individual shall study must be left to the prudence of the Superiors. But the

services of any one endowed with good natural abilities will be useful in proportion to his attainment of solid learning in the faculties above-mentioned.

3 The Rector shall consider and determine of the time to be spent on any of these sciences, and when to proceed to more useful things, after a fitting examination.

4 Let them follow in each faculty the safer and more approved doctrine, and those authors who teach it: the care of this shall belong to the Rector, who shall follow that which is established throughout the Society to the greater glory of God.

HOW THE SCHOLARS MAY BE ASSISTED IN SUCCESSFULLY STUDYING THESE FACULTIES.

CHAP. VI.

1 That the Scholars may make the greater proficiency in learning, let them in the first place labour to watch over the purity of their souls, and to maintain the proper object of their studies, aiming at nothing else in their literary pursuits than the divine glory and the advantage of souls; and in their prayers let them often beg for grace, that they may improve in learning to this end.

2 Let them besides seriously and constantly resolve to apply their thoughts to study, and assure themselves that they can do nothing more acceptable to God in the Colleges, than if with the intention above expressed, they give themselves diligently to learning. And even though they never call into exercise what they have learned, let them persuade themselves that to have undertaken the labours of study, as is fitting, out of mere obedience and charity is a work of great merit in the sight of the divine and supreme Majesty.

3 Let all impediments which distract the thoughts from study be removed, whether of devotion, and mortification, which are undertaken exorbitantly, or without due order, or of cares and occupations which arise at home from domestic duties, or abroad in conferences, confessions, and other duties towards our neighbours: so far at least as they may be declined in the Lord. For it is praiseworthy that these employments be deferred, however pious, until their studies be completed, that hereby they may

afterwards render themselves more useful to others with that learning which they may have acquired. And let all these things be done with greater zeal for God's service and glory.

4 Order must be observed in study, that they lay a solid foundation in the Latin language sooner than in the Liberal Arts; and in these before they attend to Scholastic Theology; and in this, before Positive Theology. The Sacred Scriptures may be taken in hand either at the same time, or afterwards.

5 Those languages in which they were either written or translated may be learned sooner or later as the Superior in the variety of concurring causes and the difference of persons may think best. So the order of time will be left to his prudence. But if our Scholars apply to the study of languages, among other objects to which their attention may be directed, let this be one, namely, to defend the version sanctioned by the Church.

6 Let all the Scholars attend the lectures of the public Professors at the pleasure of the Rector of the College: which Professors, whether they belong to the Society or not, it is to be wished, should be learned, diligent, assiduous, and anxious for the improvement of the students as well in the lectures as in their other literary employments.

7 Let there be a common Library in the Colleges, if possible; of which a key should be given to those who in the Rector's judgment ought to have it. Besides these, however, every one shall have such other books as are necessary.

8 Let the Scholars be assiduous in attending lectures, and diligent in preparing for them; and when they have heard them, in repeating them; in places which they have not understood, making inquiry; in others, where needful, taking notes, to provide for any future defect of memory.

9 It shall be the duty of the Rector of the College to see whether Masters and Scholars do their duty in the Lord, or not.

10 Since the habit of debating is useful, especially to the Students of Arts and Scholastic Theology; let our Scholars attend the ordinary disputations of the Schools to which they belong (though they be not under the control of the Society) and see that they afford a distinct specimen of their learning, but with all modesty. It is proper also that on every Sunday, or on some other day of the week some one in our College appointed by the Rector from any Class of students, of Arts or Theology, after

dinner should undertake some positions to be maintained (if no impediment intervene from any peculiar cause) to be affixed to the School-doors the previous evening, where all who please may assemble to dispute or listen; which being briefly stated by him who is to reply, it shall be permitted to all to debate whether within or without our College; but some one should preside to moderate the debaters, and elicit and demonstrate to the benefit of the audience the doctrine which ought to be held: and also to give the signal to those who dispute to conclude, and so to divide the time that an opportunity of speaking be allowed to all as far as possible.

11 Besides these two sorts of disputations above-mentioned, let a time be set on each day, for debating in the Colleges, a moderator being appointed, as we have said: so that, by these means, their talents may be exercised, and the difficulties which occur in these faculties may be the better elucidated to the glory of God.

12 Those who are studying polite literature shall have their appointed times also for conferring and disputing on what pertains to those studies, before some one who shall direct them; and on Sundays, or other appointed days after dinner they shall alternately either maintain positions in their own studies, or exercise themselves in writing verse or prose; whether it be done *extempore*, the subject being then proposed to discover their readiness; or whether they read in public what they have composed in private on a theme previously given them.

13 Let all speak Latin commonly, but especially the Students in Humanity, and commit to memory whatever shall be set by their Masters, and diligently cultivate their style in composition: and let some one take the trouble to correct them. It shall also be allowed to some, at the Rector's pleasure, to read certain other authors in private, besides those which are publicly studied; and every week on an appointed day, after dinner, let one of the more advanced pronounce a Latin or Greek oration on a subject tending to the edification of the inmates, by which they may be animated to greater perfection in the Lord.

14 Moreover, the Students of Arts and Theology especially, and all the others should have their private quiet study, where they may learn better and more exactly what has been treated of.

15 As the over earnestness of some in their studies ought to be repressed, so others who require it ought to be stimulated, incited, and animated to their duties; and that the Rector may more effectually do this, he should ascertain himself, from personal observation and by means of another to whom he shall have entrusted the office of Syndic or Visitor of Studies, in what way the Scholars do their duty. And if he shall perceive that any one during his studies wastes his time, that he is unwilling, or unable to make progress in literature; it will be proper to remove him, and put some one in his place, who shall make more proficiency in the object appointed in the Colleges for God's service.

16 The study of any faculty being completed, it will be well to go over it again in private, reading one or more authors than before, at the Rector's discretion. He may moreover reduce to writing, if the Rector thinks proper, more briefly, distinctly, and accurately, whatever in that same faculty he had previously written during the course of lectures when he had less skill than now at the conclusion of the course.

17 At the appointed times let them prepare themselves for the public examinations and responses; and they who after diligent scrutiny may be found worthy shall be advanced to the usual degrees. Let them not however assume any particular places, although such as are generally assigned in the University wherein they take their degree, that *they may avoid every appearance of ambition and other inordinate passions;* but let them all arrange themselves together without precedence, and incur no expense unbecoming paupers in these degrees, to which they should be advanced without detriment to their humility, and with no other motive than to render themselves more useful to their neighbours to the glory of God.

18 Whether it may be better for their own benefit or that of others for those who have accomplished the course of their studies, to read privately or publicly, shall be left to the judgment of the Superior who shall determine whatever he may think most expedient in the Lord.

OF THE SCHOOLS OF THE COLLEGES BELONGING TO THE SOCIETY.

CHAP. VII.

1 Regard being had not only to the progress of our own Scholars in literature, but to the progress also of those not of our Society in literature and morals, whom we have admitted into our Colleges to be instructed, let public Schools be opened, wherever it may conveniently be done, at least for Polite Learning. In the more important studies, they may be opened with reference to the circumstances of the places where our Colleges exist, always keeping before our eyes what shall be most pleasing to God.

2 In these Schools let that method be pursued by which the external Scholars may be well instructed in all that relates to Christian Learning; and let care be taken, as far as possible, they may *attend the Sacrament of Confession once a month*, frequently hear the word of God, and in short imbibe, together with learning, morals becoming Christians. And because, in particular subjects, there must needs be much variety, according to the difference of places and persons, we shall not here insist upon them severally: but this may be declared that rules should be established in every College which shall embrace all necessary points. And we may in this place recommend that *the correction* which the external Scholars require *shall never be withheld*: only let it be administered *by some one who is not of our Society.*

3 As it is peculiar to our profession to receive *no temporal remuneration* for spiritual services, in which according to our Institute we are engaged for the service of our fellow-creatures; it is not expedient to receive any endowment of a College, by which the Society shall be bound to maintain a Preacher, or Confessor, or Lecturer in Theology. For although a regard to equity and gratitude should stir us to attend with increased diligence to the said ministrations which belong to our Institute; yet in our Colleges which have been founded with greater liberality and devotion, no obligations or conditions shall be admitted, which may derogate from the sincerity of our manner of proceeding, namely to give freely what we have freely received; still, for the support of those who labour or study for the common good of the College, *that endowment may be accepted* which the charity of Founders assigns to the glory of God.

OF INSTRUCTING OUR SCHOLARS IN THOSE THINGS WHICH RELATE TO THE SERVICE OF THEIR FELLOW-CREATURES.

CHAP. VIII.

1 LOOKING to the object to which the studies of our Society are directed, it will contribute to that end, that they begin to habituate themselves to wield their spiritual weapons for the benefit of their neighbours. For although this should be done in our Houses more properly and continuously, it should yet be commenced in our Colleges.

2 First of all, those who in the judgment of the Superior are to be admitted to sacred orders, should be instructed in the method of saying Mass, so that besides intelligence and internal devotion, they may exhibit a becoming external manner to the edification of the hearers: and that all the Society, as far as possible, may use the same ceremonies: in which so far as the variety of countries shall allow, it shall follow the Roman practice as being more general, and that which the Apostolic See has adopted in a more peculiar manner.

3 Let them accustom themselves also in setting forth their sermons and sacred lectures to the way best adapted for the edification of the people, which differs from the Scholastic method; and to discharge this duty let them labour to acquire the vernacular tongue of the country thoroughly. There are other things which they should have studied, and have at their fingers' ends, which will be useful to this duty; and in short, they should *employ all means* which may assist them to discharge this office the better, and with greater spiritual profit to others.

4 Let them be accustomed also to the ministration of the Sacraments of Confession and Communion, and endeavour to comprehend and discharge that duty not only as relates to themselves but also to the penitents and communicants, that they may understand and receive the same duly and usefully to the glory of God.

5 Let them accustom themselves to communicate their spiritual exercises to others, when each has experienced them in himself; and let all be diligent not only to give an explanation of them, but also to acquire a readiness in wielding this kind of spiritual arms which by the grace of God is felt to contribute so largely to His service.

6 Let due diligence be employed in acquiring the proper method of teaching the Catechism, accommodated to the intelligence of children and ignorant persons.

7 As in the foregoing, our neighbours are helped forward in living well; so care must be taken that they be instructed in whatever is available towards dying well: and let it be understood what method ought to be observed at that hour which is so momentous to the ultimate attainment or loss of everlasting happiness.

8 Generally speaking, they should be taught what method should be pursued by the labourers of this Society, (who must be engaged in such various quarters of the world, and with such different classes of men), in preventing the inconveniencies which may arise, and *in securing the emoluments which contribute to the greater glory of God, by employing all the means which can possibly be employed.* And although *that unction of the Holy Ghost, and that wisdom which God is wont to communicate* to those who confide in his divine Majesty, can only teach this; *a way may still be opened* in some measure by those lessons which tend and dispose to the furtherance of divine Grace.

OF REMOVING SCHOLARS FROM THE STUDY OF LITERATURE.

CHAP. IX.

1 Some are removed from the Colleges for the reasons set forth in the Second Part, and in the manner there explained; that others may succeed them who shall make more progress to the service of God. The method is the same both for Houses and Colleges.

2 Sometimes individuals shall be removed, because to be sent elsewhere tends to their greater improvement in religion or learning, or to the general advantage of the Society; as it might happen, if one who had already passed through the course of Arts, in a certain College should repeat it elsewhere, before the study of Theology be commenced. And the same may be said, if they are to be occupied in any other thing to the greater service and glory of God.

3 The ordinary method of removing Scholars from any College where all the aforesaid Sciences are taught, shall be, when each shall have accomplished his studies, his Course of Arts being completed, and four years spent in the study of Theology. And

towards the conclusion of this period the Rector shall understand that it is his duty *to inform the General or Provincial,* and represent what proficiency they have made; and then he shall follow whatever instructions he may receive to the glory of God.

OF THE GOVERNMENT OF THE COLLEGES.

CHAP. X.

1 The Professed Society shall have the supreme care or superintendence of the Colleges according to the letters of the Apostolic See. For since the Professed cannot apply any portion of those revenues to their private advantage or their own use; it is most consonant to reason that they will proceed with greater purity and religion more constantly and perseveringly in those things which are necessary to the good government of the Colleges to the greater service of God and our Lord.

2 *Except what relates to the Constitutions, and the dissolution or alienation of our Colleges, the whole power and administration,* and (generally speaking) the *execution* of this superintendence *shall belong to the General,* who keeping before his eyes the object towards which the Colleges and the Society at large are directed, shall best perceive what is beneficial for them.

3 The General himself therefore, or some one empowered by him for this duty, shall appoint one of the Coadjutors of the Society to preside over each College; who shall give an account of the duty assigned to him to the Provincial, or whomsoever the General shall nominate. And the General also may remove the Rector, and relieve him from his responsibility, as shall appear to him most desirable in the Lord.

4 Care should be taken that he who undertakes the office of Rector should be most exemplary, of great edification, and strict mortification in all depraved inclinations, and tried especially in Obedience, and in humility; one endowed with discretion, skilled in government, versed in business, and experienced in spiritual concerns; knowing how to interchange severity with mildness in due time and place, anxious, laborious, learned; in short one in whom the Superiors may confide, and to whom they may safely communicate their power; since, the ampler this authority, the more effectually the Colleges will be directed to the greater glory of God.

5 It will be the Rector's duty, in the first place, to sustain, as it were upon his shoulders, the whole College by prayer and holy desires; in the next, to see that the Constitutions be observed, to watch over all the Collegians with all solicitude; to defend them from all that may hurt them at home and abroad, as well by prevention, as by applying a remedy when mischief occurs; according both to the general interest and also that of the individual; by seeing that they improve in virtue and learning; securing their health, and likewise the property of the College as well moveable as immoveable; prudently appointing those who hold domestic employments, and observing how they discharge their duty; and as he shall judge most expedient in the Lord, keeping them in their places, or removing them: and generally speaking, he shall see that that which has been set forth in the previous chapters relating to the Colleges, be observed. Let him be mindful also of the *subordination* to be entirely maintained in Obedience, not only to the General, but to the Provincial also, informing him of all things needful to be communicated, and referring to him everything of moment; obeying all his injunctions (seeing he also has a Superior); as it is just that matters be referred to him, and obedience be yielded by those who live in the College; who should greatly revere and venerate their Rector, as one *who holds the place of Christ our Lord, leaving to him the free disposition of themselves and their concerns with unfeigned obedience; keeping nothing concealed from him, not even their consciences, which they should disclose to him, as is set forth in the Examen, at the appointed seasons, and oftener if any cause require it; not opposing, not contradicting, not showing an opinion in any case opposed to his opinion;* so that by the union of the same sentiment and will, and by due submission, they may the better be maintained and forwarded in the service of God.

6 Let the Rector provide not only the necessary number of officers for the good management of the House, but let him see that they are competent, as far as possible, to their employments; to every one let him give his regulations, containing all that relates to their several duties, and see that no one intermeddle with another's department. Moreover, as whenever it is necessary, he should provide assistance for them, so whenever they have time to spare, he should see that they spend it profitably to the service of God.

7 Among the officers necessary for the Rector, in the first place, a proper person must be selected to be Sub-rector, or Major Domo, and to see to all things which appertain to the general good. There should be a Syndic also to superintend external concerns; one to see to spiritual affairs, and two or more besides, in whose probity and prudence the Rector has great reliance; and with whom he may consult on the more difficult occasions, and such as seem to involve the greater glory of God. Others also are needful for particular duties.

8 Let the Rector see that the Collegians pay to every man in the discharge of his duty an entire obedience; that the other officers obey the Sub-rector, and himself also, just as he commands them.

It may be well to state this in general, that those who have to exact obedience from others should set them an example of that obedience which they should pay to their Superiors *in the place of Christ.*

9 The maintenance of regularity as to time in studies, prayers, masses, lectures, food, sleep, and other things will be useful in all respects; and a signal should be given at stated hours; at the sound of which, let all forthwith betake themselves to that whereto they are summoned, not stopping to *complete even a single letter.* It will however pertain to the Rector, or to him who superintends, to see when these hours are to be changed according to the seasons or other sufficient causes; and let what he determines be observed.

10 The Rector should himself read or teach the Catechism forty days. Let him see also which of the Collegians, especially towards the conclusion of their studies, and to what extent at home and abroad, should impart instruction to others in conferences, in setting spiritual exercises, in hearing confessions, in sermons, lectures, or explanations of the Catechism, partly for their own improvement, partly for the benefit of others as well within as without; and all things duly considered, let him provide for whatever he shall perceive most pleasing to the divine and supreme Goodness, and His greater service and glory.

OF ADMITTING UNIVERSITIES INTO THE SOCIETY.

CHAP. XI.

1 The same reason in charity, for which Colleges are admitted, and public Schools maintained in them not only for the edification of our own Scholars, in learning and morals but still more of those that are without, may be extended to the undertaking of the care of Universities; that in them this benefit may be enlarged, and be wider spread as well in the Sciences which are taught as in the men who frequent them, and the degrees to which they attain; so that in other places they may teach with authority, what they have in these thoroughly learned to the glory of God.

2 On what conditions and obligations, and in what places these Universities shall be admitted, is left to the judgment of the General of the Society: who having heard the opinions of his Assistants, and of others whom he may choose to consult, shall determine within himself whether they shall be admitted. But when they have been once admitted he shall have no power to dissolve them without the concurrence of a General Congregation.

3 Since religious peace and spiritual occupations allow not that distraction of mind nor other annoyances to the Society which attend the duty of judging in civil or criminal proceedings, no jurisdiction of this kind shall be permitted which the Society might exercise either of itself, or by others depending on it: although it is proper in all that peculiarly relates to the welfare of the University that the ministers of ordinary Justice whether secular or ecclesiastical should *fulfil the pleasure* of the Rector of the University as signified to them touching the punishment of its Scholars, and generally promote the interests of learning, especially when recommended to them by the Rector.

OF THE SCIENCES, WHICH ARE TO BE TAUGHT IN THE UNIVERSITIES OF THE SOCIETY.

CHAP. XII.

1 As the object of the Society and its studies is to assist their neighbours in the knowledge and love of God and the salvation of their own souls; and as to this end the most proper

means is the study of Theology, the Universities of the Society shall chiefly labour therein, and diligently teach by sufficient masters whatever relates to the Scholastic doctrine and the Holy Scriptures, and so much of the Positive as contributes to this our appointed end, without entering upon the portion of the Canons which ministers to contentious courts of law.

2 And since both the study of Theology and its practice demand, especially in these times, a knowledge of Humanity, and the Latin, Greek and Hebrew languages, competent Professors of these shall be appointed in adequate numbers. Professors also may be appointed for other languages, as Chaldaic, Arabic, and Indian, wherever they shall appear necessary or useful to the aforesaid end, regard being paid to the various regions, and the motives which lead to their study.

3 And since the Arts, or natural Sciences dispose the mind to Theology, and contribute to its perfect study and practice, and of themselves assist in the same object ; let them be taught by learned Preceptors, and with proper diligence, sincerely seeking the honour and glory of God in all things.

4 The study of Medicine and of the Law shall not be engaged in within the Universities of our Society; or at least, the Society shall not take that duty upon itself, as being remote from our Institute.

OF THE MANNER AND ORDER OF STUDYING THE AFORESAID FACULTIES.

CHAP. XIII.

1 A proper arrangement and order of study must be observed both morning and evening for the subordinate faculties and Theology.

2 And though some variety may occur in this arrangement, and in the hours assigned to study in different countries and seasons, let all at least agree in this that everywhere that only be done which shall be deemed most expedient to the greatest progress in learning.

3 The lectures which are read in public, and the various Professors shall be appointed with reference to the intelligence and number of the audience; they shall particularly inspect the progress of every one of their Scholars, and demand an account

of the lectures; see that they are repeated, and that the Students in Humanity cultivate their conversational powers, speaking Latin and improving their style by writing: enjoining frequent disputations, and especially on the superior students; for which certain days and hours shall be appointed, when they shall debate, not only with their equals, but the inferior with the more advanced on subjects of their own selection; which also in turn the more advanced shall do with the less forward, descending (in their turn) to the studies in which these are engaged, and the Preceptors with one another, due moderation being maintained, and a President appointed, to break off the debate, and to declare what doctrine should be elicited from the discussion.

4 It will be the duty of the Rector either by himself or the Chancellor ever to see that the new-comers be examined, and placed in those classes, and under those Preceptors which are most fitting; and it shall be left to his discretion, after hearing the opinion of the persons appointed to that duty, whether they should remain longer in the same class, or be advanced to a higher. He also shall decide respecting the study of languages, except Latin, whether they should be engaged in before or after Arts and Theology, and how long each Student should apply to them. So in any of the higher Sciences, he shall settle with due regard to the inequality of talents and age, when each should commence and how long occupy himself in them: although it will be best that they who are in the vigour of life and intellect should endeavour to advance in all, and become conspicuous to the glory of God.

5 As assiduity in literary pursuits is necessary, so is some relaxation also. Although it shall be left to the Rector to consider what this should be, and at what periods, the circumstances of persons and places being attended to.

OF THE BOOKS WHICH SHOULD BE STUDIED.

CHAP. XIV.

1 In general, as was observed in treating of the Colleges, those books shall be read which are esteemed of *more solid* and *safe doctrine* in any faculty. Nor shall those be entered on, whose doctrine or authors are *suspected*. In every University they

shall be particularly specified; in Theology, the Old and New Testament shall be read, and the Scholastic Divinity of St. Thomas; and in that branch of divinity called Positive, those authors shall be selected which appear best adapted to our object.

2 As touching Latin and Greek books of Humanity, both in our Universities and Colleges, as far as possible, those shall not be used which contain anything prejudicial to good morals; except they have been previously purified of improper things or words.

3 In Logic and Natural and Moral Philosophy and Metaphysics, the Doctrine of Aristotle should be professed; and in other liberal Arts, and in commentaries as well of these authors as those of Humanity, a choice being made of them, let those be selected which the Scholars ought to see, and the Teachers chiefly to follow in the doctrine which they deliver. But in all his determinations, let the Rector proceed in the way which he shall judge most conducive in the whole Society to the glory of God.

OF TERMS AND DEGREES.

CHAP. XV.

1 In Humanity and the Languages the period for the completion of the course cannot be determined, by reason of the difference of talent and information of the Students, and many other causes, which admit of no other limitation of time than that which shall appear suitable in every case at the pleasure of the discreet Rector or Chancellor.

2 In the study of Arts the terms shall be arranged, in which the Natural Sciences shall be read, and for which not less than three years will be sufficient; besides these a further period of six months shall be reserved for repetitions, and keeping the acts of the Schools, and taking the Master's degree, by those who shall take it. There will elapse a period therefore of three years and a half before any advancement to the Master's degree. And in every year one such course shall be commenced, and another by God's help, accomplished.

3 The course of Theology shall comprise six years. In the first four all that is necessary shall be read: in the other two, besides the repetition, the usual acts for the Doctor's degree shall be kept by those who are to be raised to it. Every fourth year

the course shall ordinarily be commenced, the books to be read being so arranged that a Student may begin on any one of the four years; and through the remainder of the four years commenced, and of so much of the four years to follow, down to the period corresponding to the term when he began, he may complete a course of Theology in four years.

4 In the degrees as well of Masters of Arts, as of Doctors of Divinity, let three things be observed: First, let no one be advanced until he be diligently and publicly examined by persons appointed, who shall carefully perform this duty, and he shall be found qualified for that Science, whether he belong to the Society, or not; Secondly, That the door may be closed against Ambition, no fixed places shall be assigned to those who are raised to Degrees; but let them rather study in honour to prefer one another, without observing any difference of places: Thirdly, As the Society instructs gratuitously, so let it raise to degrees gratuitously; and to those without the Society, let very little expense, although voluntary, be permitted, lest custom at length obtain the force of law; and in this point in the course of time they exceed moderation. Let the Rector take care also not to permit the Masters, or any others of the Society to receive, for themselves or the College, money, or any gift from any one for anything done for his service; *since the Lord Christ alone is to be our reward, our exceeding great reward, according to our Institute.*

OF WHAT RELATES TO GOOD MORALS.

CHAP. XVI.

1 Let diligence be used that they who come to the Universities of the Society to study literature, acquire also good morals worthy of Christians: to which it will greatly assist, if all go to the sacrament of Confession at least once a month, and hear Mass every day, and a Sermon every holy-day, when one is preached. And each of the Preceptors will take care that this be done by his pupils.

2 The Catechism shall be rehearsed in College, on a certain day of every week, and care shall be taken that boys shall learn and repeat it, and that all of more advanced age, if possible, may know it.

3 Every week also there shall be a declamation, (as was said in treating of the Colleges,) by one of the Students on subjects tending to the edification of the hearers, and inciting them to increase in all purity and virtue; that thus their style may not only be exercised, but their morals improved. And all those who understand Latin shall attend these declamations.

4 Neither oaths nor injuries by word or deed shall be permitted in the Schools, nor anything indecorous or dissolute in such persons not belonging to the Society as frequent them. Let the special attention of Preceptors be turned to this, as well in the lessons, when occasion offers, as at other times, to incite their pupils to the service and love of God and of all virtues, by which they may please Him, and to refer all their studies to this object. To keep this in mind, at the commencement of every lesson, let some one pronounce a short prayer to this effect, which the Preceptor and all the Students shall listen to uncovered.

5 Let *a Corrector* be appointed, *who shall not be of the Society,* for those who offend as well in what concerns diligence in their studies, as against good morals, and for whom kind words alone, and exhortation are not sufficient, and let him keep the boys in fear, and chastise those who need it, and who are capable of this sort of correction. And when neither words, nor the office of the Corrector shall suffice, and amendment in any individual is quite hopeless, whilst he seems to be injurious to others, it is better to remove him from the Schools, than to retain him where he does no good to himself, and only harm to others.

But this decision shall be left to the Rector of the University, that all things may proceed, as is meet, to the glory and service of God.

OF THE OFFICIALS OR MINISTERS OF THE UNIVERSITY.

CHAP. XVII.

1 The whole care, or superintendence and government of the University shall in the Rector, who may also be head of the leading College of the Society, and endowed with such gifts of God, of which mention has been made, that he may satisfy the whole University in the fulfilment of the duty committed to him in learning and morals. His election shall belong to the

General, or him to whom he shall depute it, as the Provincial or Visitor; but the confirmation shall always rest with the General. The Rector shall have four Counsellors, or assistants, to help him in whatever relates to his duty, and with whom he may regulate things of moment.

2 There shall be a Chancellor also, a man well versed in literature, abounding with right zeal and judgment in what is committed to him: whose office shall be to be the general instrument of the Rector in the due arrangement of studies, and in conducting the debates in public acts, and in ascertaining that the learning of those who are to be admitted to acts and degrees, (which he shall himself confer) be sufficient.

3 Let there be a Secretary, of the Society, who shall keep a book, in which the names of all the Students diligently attending the Schools shall be written; and who shall receive their engagements of obedience to be paid to the Rector, and of submission to the Constitutions; and who shall keep the Seal of the Rector and of the University: all which shall be done without any expense to the Students.

4 There shall be a Notary also to give public assurance of degrees taken and other occurrences. Let there be also two or three Beadles, one appointed for the faculty of Languages, another of Arts, the third of Theology.

5 The University shall be divided into these three faculties; and in each of them let there be appointed a Dean, and two more selected from among those most learned in that faculty; who, being summoned by the Rector, may declare what they think most expedient to the good of their faculty; and if anything of this sort occur to them whilst engaged together in these affairs, they shall communicate it to the Rector, even without any summons from him.

6 In matters which concern one faculty only, the Rector shall summon not only the Chancellor and his assistants, but the Dean also and his assistants of that faculty: in matters which relate to all, the Deans and assistants of all shall be summoned. And if the Rector should think proper to summon others to the Convocation whether belonging to the Society or not, he may do so; that when he has heard all their opinions, he may better determine what is most expedient.

7 There shall be one general Syndic, to advise the Rector and

Provincial and General as well concerning persons as things, as he shall see fit; which Syndic should be a man of great fidelity and judgment. Besides him, the Rector shall have his special Syndics, to bring before him occurrences requiring his inspection in every class. *And as he shall write once a year to the General, and twice to the Provincial, (who shall inform the General when necessary) respecting all the Preceptors, and others of the Society; so also his Colleague, and Syndic, and Counsellors shall write respecting him and others:* so that in all things they may proceed with greater circumspection and diligence each in his own peculiar duty.

8 It shall be left to the consideration of the General when any University is admitted, whether the Rector, Chancellor, Beadles, Doctors, and Masters should wear any distinctions by which they may be recognized in the University, or in the Public Acts, or not; and if they wear them, what they shall be. And he shall appoint either by himself or another whatever he shall judge after duly weighing all the circumstances to be most conducive to the greater glory and service of God and the general good, which is our only aim in this and all other our doings.

THE FIFTH PART;

of those things which relate to admission into the Body of the Society.

OF ADMISSION, TO WHOM THE POWER BELONGS, AND WHEN TO BE EXERCISED.

CHAP. I.

1 THEY who have been sufficiently and so long proved in the Society, that it may be thoroughly ascertained that it will conduce to the greater service and glory of God, for them to remain in it, may be admitted, not as before, to probation, but in a more intimate manner, to be members of one and the same body of the Society. Of this sort chiefly are those who are admitted to Profession, or as formed Coadjutors. But as the

approved Students are adopted into the body of the Society in a more intimate manner than those admitted to Probation; in this fifth part shall be said what appears needful to be observed in the Lord, concerning their admission.

2 First, the power of admitting into the body of the Society such as ought to be admitted, shall be vested in its head; as reason demands. But as the General cannot be present in every place, he may communicate to others of the Society so much of this power, as shall seem advantageous to the whole body.

3 The time for admission in the aforesaid manner, generally speaking, should be after two years; but if any one should have been long observed before he is sent to his studies, or whilst occupied in them, he shall still have a whole year of probation after he has accomplished them, if he is to be admitted to Profession; that he may be still further observed, before he engages in it. And this time may be protracted, as is set forth in the Examen, when the Society, or he who holds this duty of it in the Lord, desires to be further satisfied.

WHAT KIND OF PERSONS ARE TO BE ADMITTED.

CHAP. II.

1 As he only who appears fitted in the Lord should be admitted by any of these methods; so they shall be accounted fit, whose lives have been thoroughly scrutinized and approved of by continued and diligent probations by the General, to whom subordinate Governors shall refer, or others whose testimony the General shall require. It will much conduce to this, for those who have been sent to their studies, having bestowed that care and diligence which was necessary to the culture of the intellect, to exercise themselves diligently in schooling their affections through the period of their final probation, and to be very earnest in the spiritual and bodily exercises which pertain to their improvement in humility, in the denial of all sensual love, of *their own will and private judgment*, and in the greater knowledge and love of God: so that when these feelings have predominated in their own hearts, they may better assist others in the progress of the Spirit to the glory of God and our Lord.

2 Their instruction of this kind must be sufficient, and besides Humanity and the Liberal Arts, they ought to be adequately

versed in Scholastic Divinity, and the Sacred Scriptures. And although some in a shorter time are able to make no less progress than others in a longer; nevertheless, that some common standard may be adopted, a distinct period of time shall be prescribed, and this shall be four entire years spent in Theology after accomplishing their studies of the Liberal Arts and Philosophy. For any one, therefore, to be admitted to Profession, it is needful that he should have exercised himself during this time in that faculty, and that he be sufficiently advanced in it to the glory of God: and in proof of this proficiency, let each man before his Profession maintain positions in Logic, Philosophy, and Scholastic Theology. Let four be chosen to debate and determine, whether their learning be what it ought, as they sincerely think, according to the truth. But if they be not found qualified with sufficient learning, it will be better to wait until they acquire it: as they also ought to wait, who with regard to self-denial and the virtues becoming a religious man have not obtained such a testimonial as is meet.

3 Others than these may be admitted to the profession of the three solemn vows, although rarely, and not without peculiar reasons of great weight; and they too ought to have been known in the Society at least seven years, and to have given in it no small satisfaction of their talents and virtues to the glory of God.

4 For any one to be admitted as a Coadjutor, it is necessary that the Society be satisfied of his life and good example, and talents to assist it either with learning in spiritual affairs, or without it in external matters, as the divine Goodness shall have communicated His gifts. The prudence of the General should measure this, unless he has seen fit to entrust the duty to some one in whom he has great confidence in the Lord.

5 To be admitted to be approved Scholars, the same things in due proportion are required, and that in a peculiar manner: so that in the judgment of the General, or of the person to whom he shall have confided the duty (trusting to the wisdom and probity bestowed on him by God) it may be hoped from their talents and disposition that they will turn out learned men.

OF THE MODE OF ADMITTING TO PROFESSION.

CHAP. III.

1 When any are to be admitted to Profession, the period of probation being past, and the proofs and other things contained in the Examen being completed, and the Society or its General is thoroughly satisfied in the Lord, Profession shall be made in the following manner.

2 First of all, the General, or some one empowered by him to admit to Profession, when he has offered the sacrifice of the public Mass in the Church before inmates and others there present, shall turn to the person who is about to make Profession with the most holy Sacrament of the Eucharist: and he, after the general confession and the words which are used before the Communion, shall with a loud voice pronounce his written Vow, (which it is meet that he should have meditated on for several days;) whereof this is the form.

3 I. N. make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your Successors; or, You, Reverend Father, vice-General of the Society of Jesus and of his successors, *holding the place of God*, perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions: At Rome, or elsewhere, on such a day, month and year, and in such a church.

4 After this, let him take the most holy Sacrament of the Eucharist. Which being done, the name of him who makes profession shall be written in a book, which the Society shall keep for that purpose, the name of the person to whom he made it, the day, month and year being also set down: and his written Vows shall be preserved; that an account of all the particulars may appear for ever to the glory of God.

5 Those who shall be admitted to the profession of the three solemn vows only shall read their written Vow in the Church, and before inmates and strangers there present, previously to

their receiving the most holy body of Christ, according to the following form.

6 I. N. make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your Successors; or, You, Reverend Father, vice-General of the Society of Jesus and of his successors, *holding the place of God*, perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions: At Rome, or elsewhere, on such a day, month and year, and in such a church.

Then shall follow the Communion, and the rest as aforesaid.

OF ADMITTING COADJUTORS AND SCHOLARS.

CHAP. IV.

1 Those who are admitted to be spiritual Coadjutors with simple, and not solemn vows, shall make their vow in the Church, or chapel of the House, or other fitting place, before inmates and strangers there present, to him who is to admit them, in the following form, reading it;

2 I. N. promise Almighty God, before His Virgin mother, and before all the heavenly host, and You, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your successors; or You, Reverend Father, *vice*-General of the Society of Jesus, and of his successors, *holding the place of God*, perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys*, according to the manner expressed in the Apostolical Letters, and in the Constitutions of the said Society; At Rome, or elsewhere, in such a place, day, month and year.

Then let him take the most holy body of Christ, and let the rest of the ceremony be the same as in the case of the Professed.

3 The form for admitting Coadjutors in temporals shall be the same, the clause of *peculiar care in the education of boys* alone removed.

Those who, at the conclusion of their first probation and proofs usual in the *biennium*, are admitted to be Scholars, in the presence of certain inmates, though not to any person, shall make their Vows in this manner.

4 Almighty, Everlasting God, I. N. albeit every way most unworthy in Thy holy sight, yet relying on Thine infinite pity and compassion, and impelled by the desire of serving Thee, in the presence of the most holy Virgin Mary, and before all Thine heavenly host, vow to Thy divine Majesty, perpetual Poverty, Chastity and Obedience in the Society of Jesus, and promise that I will enter the same Society, to live in it perpetually; *understanding all things according to the Constitutions of the Society.* Of Thy boundless goodness and mercy through the blood of Jesus Christ I humbly pray that Thou wilt deign to accept this sacrifice in the odour of sweetness, and, as Thou hast granted Thine abundant grace to desire and offer, so Thou wilt enable me to fulfil the same; At Rome, or elsewhere, in such a place, day, month and year.

Then shall they take, as the others, the most holy body of Christ, and the rest of the ceremony shall proceed as before.

5 When any one shall be adopted into the body of the Society in any degree, he ought not to be anxious to proceed to another; but to be perfect in his own, employing himself in the service of God, and leaving the care of all other things to his Superior, *who doubtless holds the place of Christ our Lord.*

6 Those who live in our Houses after two years should take the same vows as the Scholars, and bind themselves to Christ our Lord; and that, although they be not put to studies, and although it be not thought expedient that they be admitted so early among the Coadjutors or the Professed. But if any one, urged by his private feelings of devotion should wish, before this period of two years to offer himself to God by Vows, he may use the same form, and delivering to the Superior one copy of his written Vow, keep another himself, that what he has offered to God and our Lord may be remembered. And to this end, and likewise to increase devotion, it will conduce, at certain stated and convenient seasons to renew their Vows. Which is not to bind themselves by a new obligation, but to call to mind in the Lord and confirm that by which they are already bound.

THE SIXTH PART;

of those who are admitted and adopted into the body of the Society; what relates to their persons.

OF THOSE THINGS WHICH PERTAIN TO OBEDIENCE.

CHAP. I.

1 THAT they who have been admitted to be Professed, or Coadjutors may devote themselves with more abundant profit according to our Institute to the service of God, and the succour of their neighbours, they should observe certain things in themselves: the chief of which, although comprehended in those Vows offered up to God and our Creator according to the Apostolical Letters, shall nevertheless be set forth, in this sixth part, in order that they may be more distinctly declared and recommended. And since what pertains to the Vow of Chastity requires no explanation, it being clear how perfectly it should be observed, namely by striving to imitate the Angelic holiness in the purity both of our mind and body: This being stated, Holy Obedience shall be spoken of, in which virtue all must studiously endeavour to make large progress, not only in things obligatory, but in others, even where there should appear the *slightest indication of the Superior's pleasure, without any express command.* God our Creator and Lord should be set before our eyes, for whose sake Obedience is paid to men: and care must be taken to proceed in the calm spirit of love, and not in the troubled spirit of fear, so that we may all strive with stedfast purpose to neglect no point of perfection, to which by the divine grace we can attain, in the absolute observance of all the Constitutions, and the fulfilment of the peculiar object of our Institute: and may most unremittingly exert every effort in displaying this virtue of Obedience, first to the Pope, then to the Superiors of the Society; so that in all things whereto Obedience proceeding from love can extend itself, we may be most prompt to attend to his voice, *just as if it proceeded from Christ our Lord*

(*forasmuch as we pay obedience to His place,* and for His love and reverence) leaving every other thing, not staying to finish a letter even which the pen is tracing, in our eagerness for instant compliance: directing all our energies to this object and intention in the Lord; so that Holy Obedience may be perfect in us in every point, in execution, in will, in intellect; doing whatever is enjoined us with all celerity, with spiritual joy and perseverance; *persuading ourselves that everything is just; suppressing every repugnant thought and judgment of our own in a certain Obedience,* and that moreover in all things which are determined by the Superior, wherein it cannot be defined (as is said) that any kind of sin appears. And let every one persuade himself, that they who live under Obedience should permit themselves to be moved and directed under divine Providence by their Superiors just *as if they were a corpse,* which allows itself to be moved and handled in any way; or as *the staff* of an old man, which serves him wherever and in whatever thing he who holds it in his hand pleases to use it. Thus obedient he should execute anything on which the Superior chooses to employ him in the service of the whole body of the Society, with cheerfulness of mind, and *altogether believe* that he will answer the divine will better in that way, than in any other which he can follow in compliance with his *own will and differing judgment.*

2 Likewise it is earnestly recommended to all, to show great reverence to their Superiors (and especially in the inner man) to consider and revere *Jesus Christ in them,* to love them sincerely as fathers in Him, and so to proceed in the spirit of charity in all things as to conceal no external or internal matter from them; but rather wish them entirely to know everything, thereby the better to direct them in the way of safety and perfection. And for this reason, all, as well Professed as Coadjutors once a year (and oftener if the Superior sees fit) should be ready to open their consciences to the same person in confession, either secretly or in any other way, by reason of its great utility (as is set forth in the Examen) and also to make a general confession, which should commence from the last general confession, to him whom the Superior shall substitute for himself.

3 All should inform their Superior what things appear to be desirable for themselves: and let no private person, without his permission and approbation seek or cause to be sought any favour for his

own private use or that of another, from the Pope, or any other without the Society, directly or indirectly: and let each man persuade himself, if he obtain not what he desires, either of his Superior or with his consent, that it would not be conducive to God's service; and that if it is conducive, he will obtain it with his Superior's consent, as one who with regard to him *holds the place of Christ our Lord.*

OF THE THINGS WHICH PERTAIN TO POVERTY, AND WHICH FOLLOW FROM IT.

CHAP. II.

1 Poverty is to be loved and maintained in its purity, as the firmest bulwark of Religion, as far as possible by the assistance of the divine Grace.

And since the enemy of the human race is wont to endeavour to weaken this defence and refuge (with which God our Lord has inspired the Religious against him and the other adversaries of Religious perfection) by changing the wholesome regulations of the first Founders, by declarations and new Constitutions little corresponding to their first intention: as far as in us lies, we will in this part secure the Society; Whoever shall make profession in it, let them promise that they will do nothing towards an innovation of the Constitutions in what relates to Poverty, except they should judge that it should be in any way yet further restricted in the Lord on account of occurring circumstances.

2 In Houses or Churches which are admitted by the Society for the succour of souls, no revenues may be kept, not even to be applied to Vestry or Fabric, nor in any other way so that the Society may have any power over the disposal of them: but let confidence be placed in God alone, whom by His grace it serves, Who without any revenues will provide all things for us conducive to His greater praise and glory.

3 Let the Professed live on alms, and in the Houses, when they are not sent elsewhere; and let them not undertake the duty of ordinary Rectors in the Colleges or Universities of the Society *(except necessity or some exceeding advantage demand it)* nor employ their revenues on the Houses.

4 So long as the Coadjutors shall remain in the Houses, which

subsist on alms, they also shall live in the same way. If they are Rectors of Colleges, or Lecturers, or useful in any other necessary or advantageous employments, they shall live as the others do, out of the College-revenues, so long as these shall require their service. When they shall cease to be useful to the Colleges, let them no longer live in them; and they shall dwell in the Houses of the Society, as is said of the Professed.

5 Not only shall the Houses and Churches of the Society have no revenues, but not even any possessions whether peculiar or common, except what is needful, or exceedingly convenient to them for habitation or use; of which kind it might be considered if a place were allowed remote from general habitation, enjoying a salubrious air, and other advantages, for the use of the convalescent, or of those who withdraw from the intercourse of the world to be at leisure for spiritual concerns; and even then it shall not be let out to others, nor produce anything which may be looked upon as revenue.

6 Although it is praiseworthy to incite men to good and holy works, and especially to such as shall endure for ever; yet for greater edification no member of our Society ought nor is allowed to stimulate any one to leave perpetual alms to the Houses or Churches of this Society: and if any persons leave such spontaneously, no civil right is acquired to secure them, so that he who refuses to pay them can be sued for them. But when the Love of God moves them to do so, *then they may bestow them.*

7 All who are under Obedience to the Society should remember that they ought to give gratuitously what they have gratuitously received, neither demanding, nor receiving pay, or alms, by which Masses, or Confessions, or Sermons, or Lessons, or Visitations, or any other duty of all those which the Society can render according to our Institute, may appear to be remunerated; that so it may proceed with greater liberty and edification of our neighbours in God's service.

8 To avoid all appearance of covetousness, especially in offices of piety which the Society discharges for the succour of souls, let there be no box in the church, into which alms are generally put by those who go thither to Sermons, Mass, or Confession, and other spiritual concerns.

9 For the same reason let no trifles be presented to the great

which are usually given with a view of *obtaining some more valuable return;* and let none of our Society habituate themselves to the frequent *visiting of leading men,* except when induced by the holy love of pious works, or when they are united in such intimate friendship in the Lord, that such a duty appears sometimes due to them.

10 Let them be prepared to beg from door to door, when either obedience or necessity demands it. And if one, or more are appointed to ask alms, by which our Houses may be sustained, let them beg them with a holy simplicity for the love of God.

11 As no private property can be held at home, neither can it be kept elsewhere by others. And when all superfluities are removed let every one be contented with what is allowed him from the common stock for his needful or convenient use.

12 That the purity of Poverty, and that tranquility which accompanies it, may be secured; not only the Professed individually, or Coadjutors shall be incapable of hereditary succession; but neither Houses nor Churches nor Colleges shall inherit in their right. For thus, all suits and controversies being cut off, charity shall be better preserved with all men to the glory of God.

13 Whenever the Pope, or a Superior shall send the Professed or Coadjutors to labour in the vineyard of the Lord; they should seek no viaticum, but present themselves freely, to be sent, as shall seem good to them to the greater glory of God.

14 And to proceed in this particular in a manner according with real poverty, no horses shall be ordinarily kept within the Houses of the Society for riding, for the service of any member of the Society, whether Superior or subordinate.

15 In regard to dress also let three things be observed; First, that it be becoming; Secondly, accommodated to the customs of the place where they live; Thirdly, that it contradict not the profession of poverty. It would seem to be repugnant should we use silk or expensive cloth, from which we must abstain, that in all things due regard to humility and submission be paid to the greater glory of God.

16 In all that concerns food, sleep, and the use of other things needful or convenient for life, although it be the general fare, and in nowise differing from what the Physician of the place

where they live shall recommend, so that whatever each man reduces of this, he may diminish it in devotion, not from obligation; still regard shall ever be paid to humility, poverty and spiritual edification, which should always be before our eyes in the Lord.

OF THOSE THINGS, IN WHICH THE SOCIETY SHOULD BE OCCUPIED, AND FROM WHICH IT SHOULD ABSTAIN.

CHAP. III.

1 Regard being paid to the time and expectation of life whereby some are admitted to profession, or to be Coadjutors in the Society, since it is considered as certain that they will prove spiritual men; and being so proficient in the way of Christ our Lord, that they can continue their course therein, so far as constitution and the external occupations of charity and obedience permit, no rule appears necessary to be prescribed in things relating to prayer, meditation and study, nor in the external practice of fasting, watching, and other things pertaining to austerity, or the castigation of the body, except what a discerning charity shall dictate to each, so long as a Confessor is always consulted, and whenever a doubt occurs, the question is referred to the Superior. This is said in general: but care must be taken, that overmuch attention to things of this kind weaken not the powers of the body, nor occupy so much time, as to render them finally inadequate to the spiritual succour of their neighbours according to the object of our Institute; on the other hand let not the relaxation be so great, that the fervour of the spirit growing cold, human and inferior affections acquire warmth.

2 A frequenting of the Sacraments may be greatly commended; and the Communion, or the celebration of the Mass ought not to be deferred beyond a week except for reasons allowed of by the Superior: and let all confess, each to the Confessor assigned to him, or otherwise according to the order which every one has prescribed to him by the Superior.

3 Of the special Rules which are observed in the Houses, where they reside, they should carefully attend to that part which is applicable and directed to themselves in the judgment of the

Superior; whether it be to their own improvement and edification, or of others, among whom they live.

4 Since those occupations which are undertaken for the succour of souls are of great moment, and peculiar to our Institute, and very frequent; and since moreover our dwelling is so uncertain in one place or another; our members shall not serve the Choir at canonical hours, or the saying of Masses or other offices: as there will be abundant opportunity for them who are led by devotion to hear them to satisfy themselves. But that should be attended to by us which is more agreeable to our calling to the glory of God.

5 Since likewise the members of this Society should always be prepared to go to any quarter of the globe, to which they shall be sent by the Pope, or their Superiors; they should not undertake the care of souls, nor of Religious, or any other women whatsoever, so as commonly to hear their Confessions, or direct them; although there is no objection to their receiving the Confessions of a Monastery once and for special reasons.

6 It is by no means right for them to be bound to say perpetual Masses in their Churches, or to any similar duty, which the liberty necessary to our method of proceeding in the Lord does not allow of.

7 That the Society may be at greater leisure for spiritual concerns according to its Institute; *let them abstain*, as far as possible, *from secular affairs*, such as the making of wills, executorships, or the management of civil business, or duties of that kind: nor undertake them, nor allow themselves to be occupied with them under any urgency of entreaty. And if any affairs of the Colleges require attention, let them have their own proctors, to manage them, and uphold their rights. But if they concern the Houses of the Society, or its whole body; that the Society may better maintain its tranquillity, the same proctor may defend its rights, or some one of the Coadjutors, or some one even without the Society, or some Family, which shall take upon itself the patronage of the House, to the greater glory of God.

8 For the same reason, and that occasions of disturbance contrary to our profession may be avoided, and peace and good-will be better maintained with all, to the greater glory of God, no one of the Professed, or Coadjutors, or even Scholars of the Society

may allow himself to be examined without the licence of the Superior in Civil or Criminal causes, unless he who can oblige him under sin should compel him, and the Superior will never grant permission, except in causes which relate to the (Roman) Catholic Religion; or at least in religious causes which tend to its service, so that they end not in the injury of another. For it is the character of our Institute, to promote the service of all in the Lord, as far as possible, without offending any.

OF THE ASSISTANCE WHICH SHOULD BE RENDERED TO THOSE WHO DIE IN THE SOCIETY, AND THE DUTIES WHICH ARE PAID TO ITS DEAD.

CHAP. IV.

1 As in the whole course of life, so in death also, every member of our Society more especially should be earnest and watchful that God and our Lord Jesus Christ be glorified in him, and His good pleasure be obeyed and our neighbours edified, at least in the example of patience and fortitude, with a lively faith, hope and desire of those everlasting blessings which Christ our Lord merited and obtained for us by the incomparable labours of His temporal life and by His death. But as it often happens that mortal disease almost entirely overpowers the faculties of the soul; and the removal from this temporal life is of such a nature as to require in a peculiar manner the support of brotherly love, by reason of the fierce assualts of the Devil, by whom it concerns us much at that time not to be overcome; let the Superior diligently take care that he who in the Physician's opinion is in danger of death, arm and strengthen himself with the weapons provided for us by the bounty of Christ our Lord for his passage from this temporal to eternal life, by receiving, before he is deprived of his mental powers, all the holy Sacraments.

2 At the same time he shall see that the sick person be assisted by the prayers of all the inmates seriously directed to that object, until he shall resign his soul into his Creator's hands. And besides others who may approach, more or fewer at the Superior's pleasure, some ought to be especially selected to visit the dying man, to assist and encourage him, to suggest such things, and lend him such aid as befit the occasion: and when

all other duties shall be of no avail, to commend him to the Lord, until He shall vouchsafe to receive the soul departing from the body to Himself, who at the vast price of His blood and life hath redeemed him.

3 When he has expired, let his body be kept decently for burial, as long as it is proper. Then let him be buried as the custom is, the service being performed before the inmates, and on the morning following his death, let all the Priests within the place offer the sacrifice of the Mass for his soul; and let all the others implore in his behalf the divine clemency in a particular prayer, and further continue therein at the Superior's pleasure, or the individual's private devotion, or obligation, if there be any between them in the Lord.

4 Let others of the Society be informed wherever the Superior shall deem right, that they may bestow the like offices of Charity, which ought to be rendered in the Lord to those who have departed this life, not less than to the living.

THAT THE CONSTITUTIONS INVOLVE NO OBLIGATION TO COMMIT SIN.

CHAP. V.

1 Although the Society desires all its Constitutions, Declarations, and order of life to be observed according to our Institute, in no way deviating in any particular; it desires nevertheless all its members to be secured, or at least assisted against falling into the snare of any sin which may originate from the force of its Constitutions or injunctions: It seems good to us in the Lord that excepting the express Vow by which the Society is bound to the Pope for the time being, and the three other essential Vows of Poverty, Chastity and Obedience, no Constitutions, Declarations, or any order of living can involve an obligation to sin, mortal or venial; UNLESS THE SUPERIOR COMMAND THEM IN THE NAME OF OUR LORD JESUS CHRIST, OR IN VIRTUE OF HOLY OBEDIENCE; WHICH SHALL BE DONE IN THOSE CASES OR PERSONS, WHEREIN IT SHALL BE JUDGED THAT IT WILL GREATLY CONDUCE TO THE PARTICULAR GOOD OF EACH, OR TO THE GENERAL ADVANTAGE; AND IN STEAD OF THE FEAR OF

OFFENCE LET THE LOVE AND DESIRE OF ALL PERFECTION SUCCEED: THAT THE GREATER GLORY AND PRAISE OF CHRIST OUR CREATOR AND LORD MAY FOLLOW.

THE SEVENTH PART;

of what relates to the distribution of those admitted into the body of the Society for the service of their fellow-creatures through the Vineyard of the Lord.

OF THE POPE'S MISSIONS.

CHAP. I.

1 AS in the Sixth Part those things have been mentioned which are to be observed by each member of the Society towards himself; so in this Seventh those shall be enumerated which should be observed towards our neighbours, the more especial object of our Institute, whilst our members are scattered through the Vineyard of Christ to employ themselves in that portion of it, and that duty which is committed to them; whether they be sent through various regions by the chief Vicar of Christ our Lord, or by the Superiors of the Society, *who also are over them in the place of the divine Majesty;* or whether they determine for themselves, where and in what they should be employed, if it be left to their own judgment to proceed whithersoever they think they can most effectually accomplish the greater service of God and our Lord, and the benefit of souls; or whether their labour be employed in a settled and continued and not a varying habitation, where great advancement of God's glory and service may be expected. And in the first place, to treat of the mission of the Pope, the most important of all, it is to be observed that the intention of the Vow wherewith the Society has bound itself in obedience to the supreme Vicar of Christ without any excuse, is that we must go to whatever part of the world he

shall determine to send us, amongst believers or unbelievers, to the greater glory of God and the succour of souls. Nor has the Society had in view any particular part; but that it may be scattered by him in divers regions and countries throughout the world: seeing it would of itself select the most beneficial course, and would expect no other, if the chief Pontiff should direct the distribution of its members.

2 And on this point, since the Society has engaged every thought and will of its own to Christ our Lord, and his Vicar, neither the General of the Society for himself, nor any subordinate member for himself or for another may directly or indirectly treat or negociate with the Pope or his Ministers, to remain or be sent into any one part rather than another: but inferior members shall leave all considerations of this kind to the supreme Vicar of Christ and their Superior, whilst the Superior shall leave whatever relates to his own person to the Pope and the Society in the Lord.

3 Moreover, whoever shall be appointed by the Pope, to go to any place, let him yield himself freely, without demanding any temporal thing either by himself or by any other person for his Viaticum; but rather let him desire to be sent by the Pope in whatever way his Holiness shall deem to be conducive to the more acceptable service of God and the Apostolic See, without respect to any other thing.

4 If the Pope designates no individual, but orders one or more to go to this or that place, leaving it to the Superior's determination, as to the persons best adapted to the mission: the Superior shall select those in compliance with his command who shall seem best suited and qualified for it. In which he shall chiefly regard the general good, and how other duties undertaken for the service of God may sustain the least injury.

5 It is proper that his whole mission be fully disclosed to the party thus sent, and the object of the Pope's intention; and, *if possible, in writing*, that what is enjoined him may be more exactly accomplished. The Superior will take care to assist him with advice and instruction, as far as possible, so that he may more usefully discharge his duty in all things to the service of God and the Apostolic See.

6 If he be sent to particular places, without the specification of any period by the Pope: let it be understood that he shall

remain there for three months, more or less, according to the measure of the spiritual advantage which may be derived from thence, or hoped for elsewhere; or in short, as it shall be considered most conducive to the general benefit. All which shall be conducted at the Superior's determination, who shall regard the Pope's sacred intention for the service of Christ our Lord.

7 When he shall continue longer in these appointed places, if it may be done without detriment to the principal mission, and the object of the Pope, it will not be improper to make excursions, if possible, and if he shall think them likely to be beneficial to God's service; so that contributing to the succour of souls in the neighbourhood, after a while he may return to the place of his own residence; in which also besides the business especially enjoined him (on which he shall bestow his best endeavours, and never neglect for other occupations however useful in the service of God) he may and ought to consider in what other objects conducive to the glory of God and the salvation of souls he may employ his efforts without detriment to his mission, as said before. He shall not allow any opportunity to escape, which God shall grant him, so far as he shall think expedient.

8 The better to secure the object of our profession and promise, whenever a new Vicar of Christ shall be elected to the Apostolic See, within a year from his creation and coronation the General either by himself or by another shall be obliged to declare to his Holiness the profession and express promise of Obedience, by which the Society has bound itself by its peculiar Vow regarding missions to the glory of God.

OF THE MISSIONS OF THE SUPERIOR OF THE SOCIETY.

CHAP. II.

1 That relief may be given to the spiritual necessity of souls in many places with the greater facility and security of those who are appointed to this duty, the Generals of the Society according to the power granted them by the Pope, may send whomsoever they will of the Society, wheresoever they shall judge most expedient; who, nevertheless, wherever they may be, shall be prepared to obey the Apostolic See. And since there are many who may solicit some members of our Society to be allowed them: regarding rather their peculiar spiritual obligations

to their own flock, or other interests more remote from our Institute, than the common or general concerns; let the General or his deputy diligently look to these missions, that in sending his subordinates to one part rather than another, and to one duty rather than another, and one person rather than another, in this or that method, for a longer or a shorter period, whatever is most conducive to the greater service of God, and the general good may always be determined on. With this most upright and sincere intention maintained in the sight of God and our Lord; and the subject being commended to the divine Majesty in his prayers and sacrifices and those of the inmates, should this seem needful on account of the difficulty or importance of the deliberation; and also being communicated to some one or more of the Society then at hand; he shall of himself determine, whether to send or not; and so of other circumstances, as he shall deem most conducive to the greater glory of God. And it shall be his duty who is sent to yield the full and free disposal of himself to his Superior, who *governs him in Christ's stead,* to His greater service and glory, without in any way interfering to procure his going, or staying in one place rather than another. In like manner no one ought to trouble himself in any way for others to remain in any place, or remove elsewhere without the consent of his Superior, by whom he is governed in the Lord.

2 Whithersoever the Superior shall send any one, he should instruct him perfectly (and *generally in writing*) as well in the method of proceeding, as the means which he wishes him to employ to attain the object which he has in his mind. Being informed as far as possible by the frequent interchange of letters of the whole issue, from the place where he resides, he will provide by his counsel and all other assistance which can be rendered, as persons and things require, that the greater service of God be accomplished, and the general good forwarded by the members of the Society: which ought to be attended to with the more diligence, as the character of the business, whether onerous or difficult, and of the missionaries, whether requiring counsel or instruction, may demand.

OF A WILLING MISSION IN ANY DIRECTION.

CHAP. III.

1 Although they who live under the obedience of the Society ought not to obtrude themselves directly or indirectly into any mission, whether sent by the Pope, or by their Superior in the name of Jesus Christ; yet he who is dispatched to any extensive region, (such as India or other Provinces) if no district is assigned to him with express limitation, may remain in one place or another, more or less, or move about as he shall think most conducive to the glory of God weighing all circumstances, and using prayer, in perfect indifference as to his own gratification. Hence it may easily be collected, if this is permitted to individuals, when not repugnant to the great and chief obedience to the Pope, that much larger power shall be given to the Superior in missions of this kind to order them to any one place rather than another, as he shall deem expedient in the Lord.

2 Wheresoever any one remains, if he has no orders to use any specified method, such as lectures or sermons, he shall employ himself in the way which the Society adopts, as stated in the Sixth Part, and to be set forth in the following chapter, as he shall judge most convenient; and on the other hand, he shall avoid what is there ordered to be avoided, to the greater service of God.

IN WHAT THINGS THE HOUSES AND COLLEGES OF THE SOCIETY MAY ASSIST THEIR NEIGHBOUR.

CHAP. IV.

1 As the Society endeavours to aid their fellow-creatures, not only by missions to various places, but also by constantly residing in some (as in their Houses and Colleges): it is worth while to observe by what method souls may be assisted in such places; so that every possible portion may be occupied to the glory of God.

2 And in the first place, the honourable example of every Christian virtue will conduce to the advantage of our neighbour; so that they endeavour to edify those amongst whom they dwell, not less, nay, much more by their good deeds than by good words.

3 Our neighbour is assisted also by holy aspirations and prayers in the sight of God for the universal Church, and for those especially, who, spread abroad for its general welfare, are of much value; for friends also, and benefactors, both living and departed this life, whether they desire our prayers or not; for our enemies also, if any there be; and for those in whose service, they and the rest of the Society in various places, amongst believers and unbelievers, peculiarly employ themselves; that God may vouchsafe to dispose all men to receive His Grace by the feeble means of this humble Society.

4 They may assist also in the sacrifice of Masses, and other holy offices, without receiving alms for them; whether others desire to obtain them, or the individual offers them to God in his own devotion. And as to Masses, besides those which are said in behalf of Founders, let one, two, or more, (according to the number of priests, and *generally as may be convenient*) be said every week for benefactors, living or dead, entreating God and our Lord that He will vouchsafe to accept this holy sacrifice for them, and that in His infinite and supreme bounty, the beneficence which they have shown towards this our Society in godly love and reverence may be returned to them in everlasting rewards.

5 Our neighbour is assisted also by the administration of the Sacraments, and especially by hearing confessions (to the discharge of which duty some must be appointed by the Superior) and in administering the sacrament of the holy Eucharist in the Church, except at the feast of Easter.

6 Let the word of God be diligently propounded to the people in Church, in Sermons, Lectures and Catechising by such as the Superior shall approve of and appoint to this duty, at such times and in such a manner as shall seem expedient to him, to the greater glory of God and the edification of souls.

7 This may be done also out of the Church of the Society; in other Churches, *in the streets, or other places*, when the Superior shall deem it conducive to the greater glory of God.

8 They shall study also to stimulate their neighbour by pious discourse to amendment, by advice and exhortation to good works, and by appointing spiritual exercises.

9 They shall devote themselves also to external works of piety, so far as spiritual labours, which are of greater moment, shall allow, and their strength will admit of; as in assisting the sick;

visiting them, especially in Hospitals, and sending people to attend upon them; and in restoring contending parties to harmony; in relieving the poor and prisoners as far as they can, and urging others to relieve them. The prudence of the Superior shall determine how much attention shall be given to these occupations, ever keeping before his eyes the service of God, and the general good.

10 In Colleges and their Churches as much as possible shall be done of those things which are appointed for the Houses; and so far as in the Superior's judgment, as aforesaid, shall be deemed expedient.

11 *Whoever is endowed with the talent of writing books conducive to the common good, and shall compose any such; nevertheless shall not publish them except the General shall previously see them, and subject them to the judgment and censure of others; that, if they shall seem good for edification, they may come before the public, and not otherwise.*

12 What relates to domestic duties and other special subjects shall be set forth in the rules for the Houses: nor will it be requisite to proceed any further with missions, or the distribution of the members of the Society through the vineyard of our Lord Jesus Christ.

THE EIGHTH PART;

of what relates to the mutual union of those who are dispersed, with their Superior, and among themselves.

OF THOSE THINGS WHICH CONTRIBUTE TO THE UNION OF MINDS.

CHAP. I.

1 THE more difficult it is for the members of this Society to be united with their Head, and with one another reciprocally, scattered as they are among believers and unbelievers in the

various regions of the world, the more diligently should the means of maintaining that union be secured; since the Society can neither be preserved, nor governed, nor, consequently, can the object be attained at which it aims, to the greater glory of God; unless its members be united among themselves, and with their Head. We will speak therefore of those things which relate to the usual personal union in Congregations or convents. Now towards this union of minds, some things on the part of inferiors, some on the part of Superiors, some originating in both will be conducive.

2 With regard to inferiors, it will be well that no great number of persons be admitted to Profession; and not every one, but *select men* only should be retained among the Coadjutors or Scholars. For a great multitude of such as have not quite subdued their faults, as they cannot endure subordination, so neither can they secure union, which is so needful in Christ our Lord, for the preservation of the good estate and method of proceeding of the Society.

3 And since a great union of this sort is secured chiefly by the *bond of Obedience;* this must ever be maintained in all its vigour: And those who are sent forth from the Houses to labour in the Lord's harvest, should be well exercised therein, as far as possible: and in this virtue, such as take the lead in the Society should outshine the rest in their good example; and always in harmony with their Superior should persevere promptly, humbly and devotedly in their obedience to him. And if any one has failed in giving unquestionable proof of his obedience, an associate should always be united with him, who has been more conspicuous therein. For, for the most part, an associate who is more perfect in Obedience will by the divine favour therein assist him who is less so. And otherwise, although this object be not aimed at, a Colleague should be appointed to him who shall be sent in any charge of government, if it should appear to the Superior, that the duty thus committed to him will be better performed; and the Colleague shall so behave towards him who is over the rest, and he in turn towards his Colleague, that the Obedience and reverence of the inferiors for their Superior be not impaired: but rather that the one may find the other to have been given to be a true and faithful assistant and supporter, as well to himself as to those committed to his care.

4 Subordination duly maintained among the Superiors themselves, of whom some are subject to others, and of inferiors towards them, pertains to this virtue of Obedience, so that all who reside in any House or College should refer to their local Superior, or Rector, and permit themselves to be ruled by him in all things. But they who reside apart in any province in various places must refer to the Provincial or some local Superior nearer at hand; as they shall be commanded. But all local Superiors or Rectors shall hold frequent communication with the Provincial, and conduct themselves in all things according to his pleasure. In the same way shall the Provincials behave to the General. For thus, subordination being observed, union which entirely depends upon it, will by the Grace of God be maintained.

5 If any one shall seem to be the author of division or dissension among those who live together, or with their Head; he shall be separated with all diligence from that Congregation, as a plague which will infect the whole, if an immediate remedy be not applied.

6 On the part of the General, these are the qualities which conduce to this mental union, and with which, as is set forth in the Ninth Part, he ought to be endowed: and provided with these, he shall do his duty to every member of the Society, the duty, namely, of Head, namely, from whom the influence necessary to the office assigned to him shall descend: and thus, from the General, as from the Head, all the power of the Provincials shall issue, and through them to local Superiors, and through them it shall reach individual members: so also, from the same Head (or at least from his deputation of authority, and with his approval) shall the missions proceed. Let thus much suffice on the communication of the powers of the Society. For the more inferiors depend upon their Superiors, the better the love of Obedience and Union will be preserved between them.

7 And to the end that position may be more conducive to the intercourse of the head with its members; it will be most proper that the General should chiefly reside at Rome, where he can enjoy the readiest intercourse with all other places of the Society. Provincials also shall settle for the most part where convenient communication may be held with the subordinates, and with the General, so far as it can be arranged in the Lord.

8 The chief bond of union respectively of the members with one

another and with their head is the Love of God and our Lord Jesus Christ, with whose divine and supreme goodness, if the Superior and inferiors are closely united, they will easily be united among themselves; and this will be effected by that same love which coming down from God extends to all our neighbours, and in an especial manner to the body of the Society. Charity, therefore, and to sum up all, probity and every virtue, by which we may walk according to the Spirit of God, will assist each party to union, and subdue every idea of temporal property, in which self-love, the fiercest foe of union and the general good, habitually offends. Unanimity also in more internal concerns will contribute much to this; as learning, opinions, aspirations, as far as possible: in externals also; as habits, the ceremonies of the Mass, and other things, so far as the difference of persons, places, &c. shall permit.

9 A frequent intercourse of letters between inferiors and Superiors, and immediate intelligence of one another; and the knowledge of all that is communicated from various places for edification, and of all that happens, will greatly assist also; the management of all which shall be in the Superiors, and especially in the General, and the Provincials; such arrangements being made, that in every place whatever tends to mutual consolation and edification in the Lord may be known from the others.

IN WHAT CASES A GENERAL CONGREGATION SHOULD BE HELD.

CHAP. II.

1 To come to the personal union which takes place in the Congregations of the Society; we must consider as well in what cases, as what persons ought to be called together, and by whose authority; where, when, and how this should take place, and what business should be transacted in the Congregations. And in the first place, that it may be set forth in what cases a general Congregation and Assembly shall be held; this is especially laid down: that it seems by no means expedient in the Lord at present, that they occur at certain seasons or frequently. For the General, aided by the intercourse which he maintains with the whole Society, and the assistance of those who live with him, shall prevent, as far as possible, so much labour and interruption

to the whole Society. To be called together will nevertheless be sometimes unavoidable; as to conduct the election of a General, whether he shall be chosen instead of one deceased, or be substituted for another, who must resign his office for some one of those reasons, hereafter to be enumerated.

2 Another cause is, when they shall have to deliberate on subjects of lasting and exceeding interest, such as for example, to dissolve Colleges or Houses, or to remove them elsewhere, or other matters concerning the whole Society of great difficulty, or to explain and settle that method of procedure which shall seem most expedient to the fulfilment of the will of God.

WHO SHOULD BE ASSEMBLED.

CHAP. III.

1 Not all who live under Obedience to the Society, nor approved Scholars, but the Professed alone, with certain Coadjutors, if it should seem expedient in the Lord, are to be summoned to a general Congregation; and of these only such as can come conveniently. Neither therefore shall the sick and feeble, nor they who live in very distant countries, such as India, assemble; nor they who are occupied in affairs of moment, which may not be left without great inconvenience.

But this will depend on the judgment of the General, if he calls the meeting, or of those who shall be congregated in the separate Provinces, to choose the delegates to the general assembly. But that some certain method for calling the meeting together may be appointed; When an assembly shall be held to elect a General, or to deliberate on matters which concern the General; three shall come from every Province; the Provincial, namely, with two others elected for this purpose in their provincial Congregation: which Congregation shall be summoned to that end in the separate provinces previous to the general assembly. All the Professed in every Province who can attend, the Principals of Houses and Colleges, Rectors and Proctors, or those whom they shall send in their name as their representatives, shall meet and exercise the right of voting. When the assembly shall be summoned for other affairs, the Provincial without a Congregation of the Province may select two, at the

discretion of the General, who under occurring circumstances shall determine whether a provincial meeting shall be held for the election of these two, or whether the Provincial without a meeting shall choose them, as he shall deem expedient in the Lord. To these three the whole Province shall entrust its interest, and whatever shall be settled by the general assembly in which they attend, shall be established. If besides these two delegates, the General shall appoint certain others, or the Provincial resolve to bring them, their right shall be the same as the rest. But if beyond the three, the Provincial should select more; he shall not add more than two, so that, in all, five may come from one Province.

2 Of the Professed who shall attend in the Assembly, each shall have a single vote, the General alone shall have two. But if the numbers are equal, the Provincials shall be preferred to the rest; and if among the Provincials there is an equality, that part to which the General, or, in case of his death, his Vicar shall incline, shall have the preference. For as the help of the divine Grace is more necessary to them by reason of the office they bear, it is to be hoped that God and our Lord will more largely bestow it on them, that so they may think and speak whatever tends to His glory.

TO WHOM IT BELONGS TO CALL A GENERAL CONGREGATION.

CHAP. IV.

1 When the Society is to be assembled to elect a new General, on the death of the former, one of the Professed, whom the General has nominated before his death to be his Vicar in this respect shall take care to inform the rest of that event. This Vicar shall be for the most part one of those assistants usually about the General, or at least, one of those who live near him. His duty will be to summon the Society to the election of the General, the time and place being named for their attendance.

2 When the Society is not summoned to an election, in other cases the General shall convoke it, except in those to be set forth in the Ninth Part: and as before said, he shall not call the Society together frequently, except the necessity of its affairs

compel him. And when a general Congregation, summoned to the election of a General, has made its choice; it may then proceed to treat of other more important affairs than ought to be decided by the General and those who act with him.

OF THE PLACE, TIME, AND MANNER OF ASSEMBLING.

CHAP. V.

1 The place where the Society shall meet for the election of a General should commonly be the Court of the Pope, where for the most part shall be the residence of the General; except the Society shall deliberately determine that it should assemble in some other place, more convenient for all; as if a place should be appointed in the confines of various Provinces where the Society dwells, or any other, which shall appear more proper. If it is the General who summons the Society for other business: he shall select and appoint the place which he shall think best in the Lord.

2 The time which shall be allowed to assemble the Society for the election of a General shall be five or six months from the date of the letters written to give notice of it. And this period may be extended in case of necessity. But when it shall be summoned for other affairs, the General shall appoint the time at his own pleasure.

3 This method shall be observed in convoking the Society: the person whose duty it is shall immediately inform the Provincials in various ways, and such of the Professed as are specially summoned, assigning the cause, as far as shall seem sufficient to him, the place and time of the meeting, and recommending also that masses be celebrated and prayers offered everywhere, for the favourable election of the General. Every Provincial (not having the power of the selection in himself) shall convene the Professed residing within his Province, the Rectors also and local Superiors who can assemble without great inconvenience. When they are collected in provincial congregation, they shall elect such as are to be sent to the general meeting by a majority of votes, the Provincial having two. These ought to be such as it shall be most expedient to send to the Congregation, and

whose absence will be least injurious to the Province: and they shall set forth to the appointed place, leaving deputies in their provinces, and all things duly arranged.

4 The Superiors shall moreover see that all who live under Obedience to the Society shall daily recommend those who are gone to the general Congregation most devoutly to God in their prayers and the sacrifice of the mass; and implore that whatever is transacted therein may turn out to the greater service and praise and glory of God's name.

OF THE MANNER OF DELIBERATION, WHEN A GENERAL IS TO BE ELECTED.

CHAP. VI.

1 If the meeting is appointed for the election of a new General to take the place of one deceased; as soon as all are assembled, the Vicar General shall address them on the subject, four days before the election of the future General, and exhort them to conduct it as becomes the greater service of God, and the good government of the Society: and besides this day, they shall have the three following, to commend themselves to God, and more maturely to consider, who of all the Society is best qualified for this trust; and they shall take care to be informed in this period of everything relating to the business, by those who can properly instruct them: but they shall not until they enter the place of election, and are confined within it, determine in their own minds, whom they will elect.

2 Throughout this intervening time every one shall be bound on pain of the sentence of excommunication being passed upon him, to communicate to the Vicar General, or to some one of the elders among the Professed, who shall communicate with the Vicar General, if he knows that any member has aspired to this office, or is even then aspiring, procuring it directly or indirectly, or manifesting it by any sign. And he who shall be convicted of such ambition, shall be deprived of his suffrage, active and passive, as one not competent to elect another, nor to be himself elected; for which reason he shall not be admitted to that nor any future meeting.

3 On the day of election, following these three days, some one shall celebrate the Mass of the Holy Ghost, which all shall attend, and partake of the most blessed body of Christ in the same.

4 Afterwards, at the sound of a bell, those who have the right of voting shall be summoned to the place of Congregation; and one of them shall preach a sermon, wherein, generally, but without giving any hint by which any particular person shall be understood, he shall exhort them to elect such a General as shall conduce to the greater service of God; and when they have recited together the hymn, Veni Creator Spiritus; they shall be shut up in the aforesaid place of Congregation by some one of the Superiors, or Rectors, or other member of the Society, to whom this duty in the house of Congregation shall have been assigned, so that they can neither go out, nor can anything be given them for food, except bread and water, until they have elected a General.

5 *And if by general inspiration, without awaiting the process of voting, all should elect the same, he shall be the General. For the Holy Ghost Who impels to such an election, easily supplies the want of every order and form of electing.*

6 When the election shall not be conducted in this way, the following form shall be observed. In the first place, every one shall privately pray to God, and without uttering a single word, in the sight of his Creator and Lord he shall determine within himself whom he will elect, according to the information he has previously obtained; and he shall write on a paper the person's name whom he elects to be General, and shall subscribe his own; and for this, the space of one hour shall be allowed in all: then shall all take their seats: and the Vicar General, with a Secretary chosen for the purpose from the Professed, and a third person also to assist them, rising from his seat, shall protest that he will neither admit nor exclude whom he ought not. He shall also give them all a general absolution from all censures in the matter of this canonical election: Afterwards, the grace of the Holy Spirit being invoked, he shall approach the table standing in the midst; and the fore-mentioned three shall demand of each other their votes, each swearing before he gives it, that he names the man whom he believes in the Lord to be

best qualified for the office ; and the votes shall be gathered into the hands of the Secretary ; then from every one of those present in Congregation, apart, but in the presence of the rest they shall demand his suffrage contained in writing, which he shall give them with the previous oath. Then in the midst of all, the Secretary shall divulge the votes, giving the name only of the person elected ; and then, each number of votes being compared with the rest, he shall be the General who has more than one half of the votes : after which, he who first nominated him, or the Vicar General shall ask the rest whether they assent to him whom the majority has chosen ; and, as they may answer, he shall pronounce the Decree of the election, saying ; In the name of the Father, and of the Son, and of the Holy Ghost ; I. N. in my own name, and of all so minded elect N. to be General of the Society of Jesus. Which being done, all shall come forthwith to do him reverence, and *on both their knees shall kiss his hand.* And he who shall be elected should refuse neither the election nor the reverence paid, remembering in whose name he receives it. In fine they shall all rehearse together the Te Deum.

7 If there be no one who has more than a half-part of the votes ; another method, that of compromise, shall be resorted to, three or five out of all the electors being chosen (those namely who have most votes for this duty) and he shall be General to which the greater part of these three or five shall incline, and he shall be proclaimed ; and reverence shall be paid to him, and thanks returned to God, as before said.

8 After the declaration, it shall be permitted to none to change his vote, nor when an election is completed, to attempt a new one ; and let him observe what is said who would not be looked upon as the author of dissension and of the ruin of the Society, and who would not incur the penalty of the sentence of excommunication pronounced against him, and other weighty censures at the pleasure of the Society, whose union and perfect concord conduces to the glory of God.

OF THE MANNER OF DELIBERATION, WHEN THE GENERAL CONGREGATION IS OCCUPIED, NOT IN THE ELECTION OF A GENERAL, BUT IN OTHER THINGS.

CHAP. VII.

1 When the Congregation is occupied, not in the election of a General, but in other important concerns, pertaining to the state of the Society; the confinement will not be necessary: although care should be taken that the affairs to be treated of be settled as soon as possible: but as that light by which it shall be determined what ought to be decreed must needs descend from the supreme Wisdom; let the sacrifices of Masses be first offered; and let a sermon be preached in the place of Congregation, and other places of the Society throughout the period in which they are assembled, and whilst those matters are debated which shall be determined by that meeting, to obtain grace that all may be settled to the greater glory of God.

2 Then when all have been assembled once or oftener, the General, the Provincials, the Rectors and the others summoned to the Congregation shall briefly set forth in the presence of all whatever shall appear to require attention, and the reasons of their own opinions, after having duly considered and commended them to God and our Lord; and when they have each given his opinion, let them leave its substance in writing openly, so that those who please may read it, and pronounce their opinion thereon in the following assembly.

3 The business being discussed on all sides in one or more Congregations, if nothing should be clearly settled either way; by the common consent of all, or almost all, let four of those present in the assembly, and entitled to vote therein be elected, (whom the rest shall engage to support) and they shall settle it by the opinions of the greater number, and assembled with the General as often as needful they shall decide everything which is agitated before them. And if all be not of the same opinion, that shall be carried to which the majority shall incline, and shall be received by the whole Congregation as *from the hand of the Lord.*

4 If the General have not strength of constitution to enable him to take part in all these affairs, he may appoint another in his place; and thus, everything being separately arranged, as seems

best to the majority, what is determined shall be written down, and read in full assembly; and even then, any member shall be allowed to give his opinion on the subject if he will, although it shall be left to the decision of the General and his Committee (of four).

5 Subjects thus discussed and reconsidered, and in the manner aforesaid once more determined, shall be recorded by the Secretary in a book kept for the purpose to be afterwards promulgated.

THE NINTH PART;

of those things which relate to the Head of the Society, and to the authority emanating from him.

THAT THE GENERAL SHOULD BE APPOINTED FOR LIFE.

CHAP. I.

1 AS in all well-constituted Commonwealths, or Societies, besides those who labour therein for certain objects, it is requisite that there be some one, or even more to undertake the care of the general interest, and to look after it as their peculiar duty: so also in this Society, besides those who preside over the several Houses, Colleges, and Provinces wherein such Houses and Colleges exist, it is needful that there be some one to undertake the care of the whole Society; who shall make it his business that the entire body of the Society be properly governed, preserved, and enlarged; and this is the General, who, seeing he may be elected in two ways, namely, to preside over the Society for a definite time, or as long as he lives: because experience and practice in government, and the knowledge of individual men, and authority over them greatly assist in the due discharge of this duty; he shall be chosen for life, and not for any appointed time. To other advantages this also shall thence accrue, that the Society, almost always abundantly

occupied in concerns of great moment to the glory of God, will suffer less labour and interruption from these general meetings.

WHAT SORT OF MAN THE GENERAL SHOULD BE.

CHAP. II.

1 Amongst the various endowments with which it is desirable the General should be gifted, this is the most important: that he be most *intimate and familiar with God and our Lord, as well in prayer as in all his actions;* so that, thereby, he may more abundantly obtain from Him, as the fountain of all good a plentiful participation of His gifts and graces for the whole body of the Society, and much profit and efficacy in all the means which it shall employ for the assistance of souls.

2 The second is, that he be a man, whose example in every kind of virtue may assist the other members of the Society; and chiefly let the splendour of his charity be conspicuous towards all his neighbours, but especially towards the Society; and let his true humility render him dear to God and men.

3 He should be free too from all inordinate affections, subdued and mortified by the grace of God; so that, internally, they shall not disturb the decisions of reason, and externally that he shall be so composed and circumspect especially in speaking, that nothing, not even a single word may be observed in him, not tending to the edification of the members of the Society, to whom, as well as to strangers, he should serve for a mirror and model.

4 Nor should he the less have learned to interchange necessary severity and firmness with mildness and mercy, so as not to allow himself to be turned from what he has determined to be most acceptable to God and our Lord; but yet still that he should know how to sympathize with his children as he ought, behaving himself so that even those who are censured or corrected, however it may mortify their inferior nature, may nevertheless acknowledge that he is doing his duty justly and lovingly in the Lord.

5 Strength of mind and firmness also are very necessary for him to bear the weakness of so many, to undertake important enterprises in the service of God, and steadfastly to persevere in them when needful; neither by reason of contradictions (raised

by the great and powerful) losing confidence, nor suffering himself to be driven by any threats or entreaties from that which reason and the service of God demand ; so as to be superior, in short, to all the chances which may betide ; and not to allow himself to be elevated by prosperity, nor dejected by adversity ; prepared, whenever it may be needful, to submit to death for the interests of the Society in the service of Jesus Christ our God and Lord.

6 The third is, that he excel in the bright endowment of intellect and judgment, so that in occurrences involving either speculation or practice he may not want that talent. And although learning is highly necessary for him who is to govern so many learned men ; prudence is still more necessary, and in spiritual and internal matters, skill to discriminate various tempers, and to give advice and relief to numbers labouring under spiritual necessities. The gift of discretion in external matters, and in the method of conducting such various concerns, and managing such different classes of men within the Society and without will be absolutely necessary.

7 The fourth is vigilance, essential to the transaction of business, earnestness to commence and strenuousness to bring it to conclusion and perfection ; that nothing once commenced be left incomplete through carelessness and negligence.

8 The fifth concerns the person of the General ; in which in all that relates to health, external appearance and age, regard must be paid on the one hand to dignity and authority, on the other to that strength of constitution which his station demands, to enable him to discharge his duty therein to the glory of God and our Lord.

9 The sixth relates to external matters, amongst which, those most conducive to edification and the service of God in that office ought to be preferred. Such are, if a man be of great character, and celebrated name, and in short, every quality contributing to maintain authority over those who are, and those who are not, of the Society.

10 Finally the General should be of the number of those who are most illustrious in all the grace of virtue, who have best deserved of the Society, and have long been recognized as such within it. And if any of the gifts aforesaid are wanting ; at least let there be exemplary probity, and affection for the

Society; and a sound judgment, accompanied by useful learning. For in the rest, much may be supplied through the divine help and favour by those appointed to assist him, and of whom mention shall be made hereafter.

OF THE POWER OF THE GENERAL OVER THE SOCIETY, AND OF HIS DUTY.

CHAP. III.

1 That the Society may be well governed, we have judged it especially expedient that the General should have all power over the Society for edification; which power, showing also the duty of the General, shall be this; first: the General, by himself or others, shall admit into Houses or Colleges, or elsewhere, those who shall to him seem adapted to the Institute of the Society; whether he shall determine to admit them to probation, or to profession, or to be Coadjutors, or approved Scholars. He can dismiss them also, and remove them from the Society.

2 He shall send such as he shall so determine to the study of literature, wherever he pleases. He may recall them before and after the completion of their studies, and transfer them from one place to another, as he shall think most expedient in the Lord to their own or the general benefit.

3 He shall have the whole superintendence and government of the Colleges; whatever pertains to Students, Preceptors and Officials, amongst whom Rectors stand first, whom he shall appoint and remove, and invest with that authority which he shall think necessary in the Lord; and by the Rectors he shall conduct the government of the Colleges in whatever relates to the edifices, and temporal property provided for the use of the Students, as is set forth in the Apostolical Letters.

4 He shall see also that they render him an account of their duty in such wise as he shall deem most expedient. And what is said of the Colleges, may be understood of the Universities of the Society committed to his care. For it shall be the General's duty to regulate those matters pertaining to the instruction of life and doctrine, which he will discharge by officers appointed by himself according to the Constitutions.

5 Also the General shall have all power to make contracts of pur-

chase and sale of all temporal goods whatsoever as well of the Houses as the Colleges of the Society, and of raising and redeeming any revenues on the freeholds of the Colleges for their use and benefit, on condition that it may be lawful to acquit himself of the obligation on restoring the money which shall have been received. But the General shall not alienate nor altogether dissolve the Colleges or Houses of the Society once raised, without a general assembly.

6 Of such things as are left to the Society to dispose of at its pleasure, whether they be real property, as a house or estate not specifically applied or annexed to any particular College by the donor; or whether they be goods, as money, corn, or other moveables, the General may dispose of them by selling, or retaining, or applying to this or that place, whatever he shall think expedient to the greater glory of God.

7 The Provincials, or local Superiors, Rectors and Commissioners shall have so much of this power, as the General shall impart to them. But the officers of Colleges shall not be corporately assembled for acts of this nature.

8 As it belongs to the General to see that the Constitutions of the Society be every where observed; so shall it belong to him to grant *dispensation in all cases where dispensation is necessary;* which duty he will execute with that prudence which *the Light eternal* shall communicate, keeping in view the object of these Constitutions, which is no other than the greater service of God, and the good of those who follow this manner of life. And this is said as much of the trials of those who are under probation, as of other things in which it shall be judged that such was the intention of the framers of the Constitutions to the glory of God and our Lord.

9 The General shall have all power in missions, in nowise however opposing those which originate from the Apostolic See, as is set forth in the Seventh Part. He may send all that are subject to him, whether Professed or not, (whom he may resolve to send) to any parts of the world, for any period, definite or indefinite, as he shall determine, *to do any action* of those which the Society is wont to exercise for the succour of souls. He may recall missionaries, and in short, *proceed in all things,* as he shall think will be to the greater glory of God.

He shall arrange the duties of Preachers, Lecturers and Con-

fessors, being acquainted with the talents bestowed upon the members of our Society; and the same shall be understood of other offices: and he shall place each man in that station which he shall consider he will most advantageously fill to God's service, and the salvation of souls.

10 He shall avail himself of the powers conferred upon the Society by the Apostolic See, and communicate so much of them to each inferior member as he shall judge to be usefully imparted to him to the end set before us, the service of God. He shall recall, or contract such delegated powers, reducing every thing to the same rule of the divine pleasure.

11 It shall be the General's duty to employ corrections and enjoin penances, adequate to the satisfaction of all defects, regard being had to persons and other circumstances: the consideration of which is committed to his charity tempered with prudence which he shall use to the glory of God.

12 He shall convoke the Society in a general assembly (whenever other subjects than the election of a General are in agitation,) and shall order provincial congregations to be holden whenever he thinks fit, and those to preside who are best qualified, and in due time to dismiss them on the completion of the business to be discussed.

13 Without his license and approbation no one can accept any dignity out of the Society; nor shall he grant such permission, nor approve of it, except obedience to the Apostolic See compel him.

14 He shall appoint at his pleasure Rectors of Colleges and Universities, and local Superiors of Houses, whom he shall think best qualified, and Provincials also generally for three years; *(and even that period may be shortened and extended, when it shall seem to be to the greater glory of God and our Lord)* to whom he shall communicate so much power as he shall deem expedient.

15 He shall revoke, restrain or even enlarge the power of administration, of appointing local Superiors and Rectors which he has communicated; and he shall confirm or remove them.

16 He shall appoint the other officials necessary for government; as the Proctor general, and the Secretary of the Society, communicating to them so much power with regard to affairs and persons as he shall think proper in the Lord.

17 He may accept of Houses, Colleges, and Universities offered to

the Society, no general assembly being in contemplation, and admit those whom he deems admissible amongst the Founders, with the privileges stated in the Fourth Part, and provide Lecturers and Priests, and for other things as they occur. But he must take care to admit them on such conditions that the Society may derive *advantage and not detriment* to the end proposed to it, the service of God. But if it is found by experience that the Society is rather burdened than assisted, and that the General can provide no remedy; in the first general assembly of the Society it shall be determined whether it is expedient that any House, College or University of this sort be given up, or retained with such a burden.

18 The General as is said in the Fourth Part can neither transfer nor dissolve Houses or Colleges once erected, nor convert their revenues to the use of the Professed Society.

19 He shall *scrutinize*, as far as possible, *the consciences of those who are under his obedience*, and especially of Provincials, and of others to whom he entrusts duties of great importance.

20 Generally speaking, in all things which pertain to the end proposed by the Society, the perfection and succour of our neighbour to the glory of God, he shall order all in the virtue of Obedience; and although he may impart his authority to inferior Chiefs, or Visitors, or Commissioners, he may nevertheless sanction or annul what they have done, and determine as he sees good in every thing: and obedience and reverence should always be paid him, *as one who holds the place of Christ*.

OF THE POWER OR SUPERINTENDENCE OF THE SOCIETY OVER THE GENERAL.

CHAP. IV.

1 The power or superintendence of the Society over the General consists of six things which may assist to the glory of God, regard being ever paid to the general good and the greatest edification.

2 The first concerns things external, as the dress, food, and expenses of all kinds for the General's person; all which the Society may increase or diminish; as it shall consider becoming

the General and itself, and pleasing to God. And the General ought to acquiesce in the Society's decision.

3 The second relates to the care of the body, that he exceed not prudence in laboriousness or extreme severity. In which also the Superior shall allow himself to be brought back to moderation, and shall acquiesce in the Society's judgment.

3 The third relates to his soul; since even *to perfect men* a care of this kind is at times necessary either as to person or duty. The Society shall have therefore near the General (and with inferiors also this may be done) some one, who applying to God in prayer, and having consulted the divine Goodness, and determined that it is right, should with due modesty and humility inform the General what he believes is required of him to the greater service and glory of God; whether he be his Confessor, or some other appointed by the Society best qualified for this duty.

5 The fourth is that if any one urge him to accept a dignity (not compelling him under pain of sin) by which the duty of General must necessarily be resigned, he cannot accept it without the consent of the Society. And the Society, ever regarding the greater service and glory of God shall not yield its assent, except obedience to the Apostolic See compel it.

6 The fifth occurs, if it should happen that he become exceedingly negligent or remiss in things of great moment pertaining to the duty of the General through bodily sickness, or old age, without hope of amendment, whence the public interest would sustain much detriment. A Coadjutor or Deputy must then be selected, to discharge the General's duty, whether the General appoint him in his own place with the approbation of the Provincials; or they appoint him with the concurrence of two local Superiors, or of the Provincial Rectors; or they, with the approbation of two local Superiors, or the Rectors of all the Provinces elect him by a majority of votes by letters to the government of the Society, with so much power as the General shall think should be allowed, or the Society, if it made the election.

7 The sixth would take place in certain cases which we hope by the goodness of God and the communication of His grace will never happen, such as mortal sins proceeding to external acts, namely, *copula carnalis;* wounding any one; applying to his

own use any of the revenues of the Colleges, or giving them to any one not of the Society; or alienating any real property of Houses or Colleges; or holding depraved doctrine. If any of these things should happen, the Society may and ought to deprive him of his office, (if the evidence is sufficiently conclusive); and if need be, remove him from the Society, in all things keeping before their eyes whatever shall be judged to be to the greater glory of God, and the general good of the Society.

OF THE MANNER IN WHICH THE SOCIETY SHOULD PROCEED IN THINGS PERTAINING TO THE GENERAL.

CHAP. V.

1 First, the Provincials whom the General himself has appointed, are bound to consider in the sight of God and do what they ought for the general interests of the Society, in things aforesaid pertaining to the General, as they shall judge in the Lord.

2 In the next place, whatever relates to the charges and care of the General's person, and other less important matters, needs no general assembly; but it is necessary that the Society should appoint four men of great discretion and zeal for the general good of the Society to be his Assistants. These shall reside with the General, and shall be bound in the sight of their Creator and Lord to say and do whatever they shall judge conducive to the greater glory of God touching the three things first-mentioned in the preceding chapter.

3 The election of these four Assistants shall belong to those who elect the General, when assembled for that purpose. But if one should die, or it should become necessary for him for important reasons to be away from the General during a considerable time, the General shall substitute some one else, provided the Provincials of the Society do not object, and he shall remain in the place of the dead or absent Assistant, with the concurrence of all, or of the majority.

4 In the third place, if any of those sins occur (may God forbid) which suffice to deprive the General of his office; as soon as the charge is proved, by adequate evidence, or his own confession; let the four Assistants be bound by oath to denounce it to the Society, and under the signatures of all, or three at least,

convoke a Congregation; namely, the Provincials with two others whom each shall bring with him from his Province, who shall be bound to assemble. And if the matter is divulged, and generally known, without waiting for the summons of the four Assistants, the Provincials ought to assemble summoning one another: and the very first day in which they shall enter the place of assembly, where the four who convoked them shall be present, with the others assembled, he to whom everything is best known shall open the business, and the accusation shall be distinctly unfolded; which being heard, the General shall retire; and the eldest of the Provincials with the Secretary and another assistant shall make inquiry into the whole matter; and first, whether the imputed offence is proved; and in the next place, whether it be such that he should be deprived of his office; and the same Provincial shall declare the votes, which to be sufficient should exceed two-thirds; thereupon, the General being deposed, the election of another shall be commenced, and if it can be done, they shall not leave the place until the Society has a General; and if the choice cannot be made on that day, it shall be determined on the next, or as soon as possible.

5 If the fault be not sufficient to justify a deprivation of his office, but deserving of correction only; let four be elected, on whom the duty shall be enjoined to consider what correction is most expedient: and if all are not agreed, and the votes are even, let a fifth be associated, or three others, to determine what is expedient in the Lord.

6 If it should happen that the General become disqualified for the government of the Society, the question being debated partly in his presence, and partly in his absence, let it be considered whether there is need of electing a Vicar with absolute power, although without the name of General (so long as he lives, who was so): and it shall be so arranged, if it seems good to more than one half of the voters. If they shall not deem it necessary, they shall consider whether besides those four whose assistance the General enjoyed, the Society should provide others, so that he being better aided and assisted thereby, nothing essential to the government of the Society may be wanting. And in this matter such resolution shall be adopted as the majority, greater than one-half of those who are assembled, shall determine. If it be a question of dignity which is

upon the whole incompatible with the office of General, unless such obedience to the Pope, as is compulsive under the penalty of sin, oblige him, the matter shall not be brought into consultation: but this is to be altogether held as certain, that no consent may or ought to be yielded for the accepting of such dignity.

OF THOSE THINGS WHICH ASSIST THE GENERAL TO DISCHARGE HIS DUTY PROPERLY.

CHAP. VI.

1 Since the peculiar duty of the General is not to preach, nor hear confessions, nor the like, (in which notwithstanding in a private capacity he will consider what he can do, when he shall be allowed by the other more especial avocations of his duty, and not otherwise) but so to govern the whole body of the Society, that it may be maintained and increased to the glory of God and our Lord by the assistance of the divine Grace in its good estate and manner of proceeding, to attain which proposed end he should employ all his energies.

2 Besides those gifts of great spiritual perfection and virtues mentioned in the second chapter, he will require effective officers to fulfil their several duties. For although he may sometimes attend to them himself, he must have subordinate Directors (who should be select men) on whom he may confer much power, and almost always commit particular matters of this nature. His correspondence shall be very frequent with the inferior officers and Provincials: and theirs with the Rectors and local Superiors, that subordination may be more perfectly maintained. Sometimes however the General shall communicate with the Rectors and local Superiors and even with private persons in order to acquire fuller information on all subjects, or for other reasons which may frequently occur; and he shall endeavour to assist them with advice, censure and correction if it be needful; because it is his duty to supply the defects of subordinate Superiors, and to bring to perfection by the divine favour and assistance, whatever is not perfect in them.

3 It will conduce to all these if the General keep by him the Apostolic Letters; and all grants relating to the institution,

powers or privileges of the Society, with an abstract of them, and a catalogue of all Houses and Colleges of the Society with their revenues, and another of all the persons who live in each Province, not only of the Professed and formed Coadjutors, and approved Scholars, but of those also who are under probation, wherein their names and qualities are recorded ; and he will see that this catalogue is renewed every year, if necessary. And in short he will keep all things in view as far as possible, that he may better provide in all for the divine glory.

4 What is said universally in the Seventh Part concerns the General more than all the rest, namely that the members of the Society should not engage themselves in secular affairs, however pious ; nor should he allow himself to be occupied in them nor any religious employments even in not pertaining to the Society, lest his time and strength fail him for what concerns his duty, which indeed requires more than all the man.

5 Nor should he be deeply occupied in the performance of particular duties pertaining to the Society, which can be performed by others; such as the peculiar care of any House, in what relates to its temporal support and government, but rather, as before said, have his officials in every place even where he resides himself: on whom if he cast not the whole responsibility, he may be at least relieved by them, and freed from attention to that duty.

6 So too, in every Province he shall have Provincials of such approved fidelity, and such usefulness, as one who understands that the good government of the Society depends very much upon them and the local Superiors. And when these are so, by dividing the labour with them where it may be done, and taking care to obtain intelligence in all important cases, he will feel that he has greater leisure and time left him to attend to general affairs which he alone can conduct. He will find that he will have more light to perceive what is needful to be done, if his intellect have not lost some of its original powers ; as happens to those who are overburdened with minor particulars whereby the strength of the intellect is often oppressed and disqualified for the apprehension of general matters.

7 Nor has the General need of officers for particular employments only, as is set forth, but for the universal concerns also, and those peculiar to his own duty, that he may get through them

well and pleasantly. It is needful therefore that he have some one to assist him, in his anxiety to attend to so many points of duty, by recalling things to memory; in the arrangement of business; by good advice; and lastly, in his exertions to accomplish them, by diligence and labour. For it is evident that the memory of no one man is sufficient for the recollection of so many things; nor were that possible, could the intellect of any one be equal to their full consideration and arrangement; nor were that also possible, could the powers of any one suffice for their performance.

8 For the first point then, namely, the solicitude of attending to every thing, there is need of some minister ordinarily to reside with him, and to strengthen both his memory and his hands in things to be written and transacted, and in short to take upon himself all parts of his duty; to sustain the character of General; and except the authority, to feel that the whole burden of his duty is laid upon his shoulders.

9 This minister of the General should be a careful and discreet man, and if possible, endowed with the gift of learning, of an agreeable aspect and manner in dealing with all kinds of men, personally and by correspondence; a man especially to whom any thing may be confidently entrusted, and who loves the Society in the Lord, that the General may employ his aid and ministry more usefully to the glory of God.

10 How necessary the second assistance to the General is, namely, that of council in the ordering and constituting of important matters which occur, may be understood from their multitude, and from the feebleness of the human intellect, which cannot sustain its attention when distracted by so many concerns, or at least is not equal to the ascertaining and providing what is needful in every respect. It seems therefore absolutely necessary, that certain men celebrated for learning and all other gifts of God, may reside with the Superior to assist him, and take upon them the care of considering with peculiar solicitude all the affairs of the Society committed to them by the General, which he may divide among them, thereby the more accurately to examine every thing; as, one to inspect the concerns of India; another of Spain and Portugal; another of Germany and France; and another of Italy and Sicily; and so of the rest, when the Society is scattered over other parts. And every one

of them ought to recommend to God that part specifically entrusted to him by private prayer, and remembrance in his sacrifices; and consider what will be most beneficial within it in securing that which the Society proposes to itself.

He should confer with the rest, whenever it seems essential to do so; and they may refer to the General what they have so discussed. They shall attend to subjects proposed by the General or the Secretary of the Society: that when they are thoroughly discussed they may be referred to the General. And in a word they should assist and relieve the General by weighing and arranging things relating as well to learning as to practice which require very great consideration. Besides this, and whatever else they can do in many things more usefully, they may find leisure for preaching, lecturing, hearing confessions, and other good and pious works to the glory of God and the assistance of souls.

11 The number of these Assistants at present shall be four; and they may be the same as those mentioned before, page 89. And although highly important matters are to be handled by them, still the power of determining shall remain with the General after he has heard them.

12 In the third kind of assistance, namely, diligence to accomplish and fulfil whatever is resolved upon for the necessary interests of the Society; such as to expedite all manner of business pertaining to the Houses or Colleges, and also to protect their property; and generally to transact all affairs, the aid of one Proctor general will be very useful, and is indeed essential; he shall reside in Rome, and shall be rich in prudence, fidelity and dexterity in dealing with mankind, and in all other good qualities; but he shall not be Professed, nor live in any of the Houses of the professed Society, but in some other (of which mention is made in the Fourth Part) and he shall be assisted by his agents and officers necessary for those matters which he cannot effect alone.

13 Provided with assistance of this extent the General shall occupy that time which his health and bodily strength permit, partly with God, partly in business with his officials and ministers, partly in solitary contemplation and in resolving what is to be done with the aid and favour of God and our Lord.

14 Provincials also, and Rectors of Colleges or Superiors of Houses

should be supported by assistants, more or less numerous according to the importance and weight of the business confided to them, and above all, they shall have certain members appointed of their council to whom they shall communicate the more important occurrences, although, after hearing their opinions, the power of determining shall remain with themselves.

THE TENTH PART;

of the manner in which the whole body of the Society may be mantained and increased in its good estate.

1 SINCE the Society, *which was not instituted by human means*, can neither be maintained nor increased by them, but by the Grace of Almighty God and our Lord Jesus Christ; in Him alone ought our hopes to be fixed, that He will preserve and promote this work which He has vouchsafed to commence to His own service and praise, and the succour of souls.

And in this hope, the first and most congruous means will be those of prayers and sacrifices, which with this holy intention ought to be offered, and settled in a fixed succession, through the several weeks, months and years, in all those places where the Society resides.

2 For the preservation and increase not only of the body of the Society, that is, of things external, but of the spirit also, and for fulfilling the object which it proposes to itself, the succour of souls, those means of attaining its ultimate and supernatural end are the more efficacious which unite the instrument with God, and dispose it to be well directed, by the divine hand, than those which connect it with mankind. Of this sort are probity and virtue, and above all charity, and a pure intention of serving God, and a familiarity with God in spiritual exercises of devotion, and a sincere zeal for souls, to the glory of Him

who created and redeemed them, all other gain being disregarded. It seems therefore to be an object of universal care, that all who unite themselves to this Society give themselves to the study of the solid and perfect virtues, and of spiritual concerns, and consider that more depends on these than on learning or other human and natural gifts. For these are the more internal means, from which efficacy should be derived in the more external towards the object proposed by us.

3 This foundation being laid, the natural means which procure the instrumentality of God and our Lord in what regards our neighbours, will conduce entirely to the preservation and increase of its whole body: because they are acquired and employed sincerely in God's service only, and our dependance is not placed in them, but rather that by them we may co-operate with the divine Grace according to the order of His supreme providence, who decrees that the natural gifts which He bestows as the Creator, as well as the supernatural which He vouchsafes as the Author of Grace should be referred to His own glory. And therefore human means or those acquired by diligence are to be diligently cultivated, and especially exact and solid learning, and the manner of setting it before the people, in sermons and lectures, and the mode of dealing with and managing mankind.

4 It will be highly conducive to maintain the Colleges in their good estate and discipline, and for this purpose to direct their superintendence by men to whom no temporal advantage can accrue from them. Such are the professed Society which will labour in the Colleges to instruct those in perfection of life, and learning worthy of Christians, who shall appear to have a talent for it. And these shall be the nursery to the professed Society, and its Coadjutors: and if with the Colleges, Universities also are committed to the care of the Society, and the method of proceeding described in the Fourth Part is observed, it will contribute to the same end.

5 And since Poverty is as the strongest rampart to Religious Orders, to maintain them in their due estate and discipline, and defend them from numerous enemies (for which reason the Devil labours to destroy it in various ways) it greatly concerns the security and extension of the whole body entirely to remove every appearance of avarice; accepting no revenues, nor possessions, nor stipends for preaching the word of God, or lectures, or masses, or for

the administration of the Sacraments, or in short for any spiritual concerns (as is declared in the Sixth Part), nor applying the incomes of the Colleges to their own use.

6 It will be also of great importance for the perpetual preservation of the Society in its prosperous condition most diligently to remove *ambition, the mother of all evils* in every commonwealth and society, and to preclude all approach to dignity, and the seeking of any preferment in the Society directly or indirectly. To effect this, let all the Professed vow to God and our Lord that they will never do anything to obtain it, and that they will inform against any whom they discover so doing; and they shall be accounted incapable and disqualified for any preferment, of whom it can be proved that they solicited it. They shall promise also to God and our Lord that they will not treat for any preferment or dignity out of the Society, nor yield their assent to their own election to any such office, as far as possible, if Obedience to him who can enjoin them under penalty of sin compel them not: but let every one consider by what means he can promote the salvation of souls in the humility and submission of our profession; and let not the Society be deprived of the men who are necessary to the end it has in view.

7 Each of the Professed shall promise also to God, that if he should accept of any preferment without the Society, on the compulsion above-mentioned, *he shall at all times listen to the advice of the General, or of any person appointed by him;* and if he thinks what is so recommended to be desirable, he will perform it; Not that he who is perferred holds any member of the Society in the place of Superior; but that he would spontaneously be bound in the sight of God to do that which he shall perceive to be best for God's service; and that *he is happy there is any one to propose it in charity and Christian liberty* to the glory of God and our Lord.

8 That the good estate of the whole body be perpetually maintained, that conduces very much which is set forth in the First, Second, and Fifth Part, of not admitting a multitude of men useless to our Institue, to probation even; and of dismissing such as during probation are found to be unfit.

9 But if any are discovered of depraved morals, and of whose amendment little hope can be felt, still less shall these be retained. The admission to be approved Scholars and Coad-

jutors shall be very difficult, whilst to be Professed shall be still more so. None others than men of the Spirit and of choice learning, long and much practised, and proved by various trials of virtue and self-denial to the edification and satisfaction of all, should be admitted to profession. For so whilst those who are admitted to the Society are of this kind, although the numbers increase, the spirit shall not be weakened nor diminished.

10 Seeing the good or evil state of the head affects the whole body; it will be very expedient if the election of the General be such as is described in the Ninth Part. And next to this election that will be of greatest moment, in which the subordinate Chiefs for Provinces, Colleges and Houses are appointed, For as these are, so commonly will their subjects be. Besides elections, it is very important that the several Superiors should have great power over their subjects, the General over them, and on the other hand, the Society over the General (as is set forth in the Ninth Part) so that all may have all power for good; but if they do evil, may be altogether powerless. It is important also that the Superiors have proper ministers (as is said in the same part) for the arrangement and execution of business pertaining to their duty.

11 Whatever contributes to the union of the members of this Society among themselves, and with their Head will contribute also greatly to the preservation of its good estate: such is especially that bond of our desires, Charity and mutual affection, which frequent intercourse, and communication of events, the same doctrine, and uniformity in all things possible will cherish. But the bond of Obedience will most effectually secure this, which will unite individuals with their Superiors, these with one another and with their Provincials, and all with the General, so that subordination may thus be diligently maintained by all.

12 Moderation in the labours of the mind and body, and the mean in constitutions verging to neither extreme of rigour or facility (which may most easily be observed) will conduce to the duration and preservation of the whole body in its due estate.

13 It will serve to the same end generally to endeavour that the love and charity of all, even of those without the Society towards it be secured, and those especially whose good or ill will towards us is of much consequence, towards opening or closing

to us the way to God's service and the succour of souls. Within the Society, *let there neither be nor be shewn any tendency of feelings for either side of any faction* which may perchance occur among Christian Princes or Rulers; but rather let there be a certain universal love, embracing all parties in the Lord, even though opposed to each other.

14 A prudent and moderate use of concessions granted by the Apostolical See will assist to the end most sincerely proposed by us, the succour of souls only: For thus the divine bounty will promote this work which He has begun; and the good odour which depends upon the reality of good works will increase the devotion of men; so that they will desire to be aided by the Society, and will take care to aid it towards the end proposed, the service and the glory of the divine Majesty.

15 It will be well also to pay attention to the health, and its preservation in individuals, as is set down in the Third Part; and that all in short study to obey the Constitutions, for which it is needful to know them, at least as they concern the individual. Wherefore it will be well to read or hear them every month.

On the eighth day of September, 1558, in the name of our most holy Lord, Pope Paul IV. the most reverend Cardinal Pachecco addressed all those who were present in the general Congregation of our Society, and proposed the two following things, and commanded them to be placed among the Constitutions. In each of them our Congregation said it would comply; wherefore they are placed here.

The first was, that it pleased his Holiness, that the General of our Society should be triennial, and not perpetual; *although after the three years he might be confirmed.*

The second was, that our Society should observe the canonical hours in the choir, after the manner of the other Orders; but with that moderation which should *seem expedient to the General.*

FINIS.

THE FIRST APPROBATION

OF THE

INSTITUTE OF THE SOCIETY OF JESUS

BY PAUL III.

WITH THE LIMITATION TO THE NUMBER OF SIXTY PERSONS ONLY

IN THE YEAR 1540.

PAUL, Bishop, Servant of the Servants of God, for a perpetual record,

Presiding by God's will over the government of the Church militant, albeit undeserving, and seeking with anxious earnestness the salvation of souls as in the duty of our pastoral charge We are bound, We encourage with the grace of Apostolic favour certain faithful men, who therein express their desires, and We otherwise determine moreover as, considering the character of the times and places, We deem it wholesome and expedient in the Lord. Whereas we have lately learned, that our beloved sons, Ignatius de Loyola, and Peter Le Fêvre, and James Laynez, and also Claudius Le Jay, and Paschasius Broet,* and Francis Xavier, and also Alphonso Salmeron, and Simon Rodriguez, and John Coduri and Nicholas de Bobadilla, priests of the cities and dioceses respectively of Pampeluna, Ceven-

* Gallo-Belga et Sacerdos. Gallum et hunc olim credidit fama: et Picardum se gessit ipse, utili admodum causâ. Nimirum ne Cameracensi ex Agro, et adeo è Cæsaris Ditione oriundus, Parisiis et Galliâ pelleretur, exorto jam inter illum et Franciscum Regem bello. Et valiut ea dissimulatio ad Decuriæ numerum. *Synopsis Damiani primi sæculi Societatis Jesu. Prænarratio.*

A Belgian priest. He was formerly believed to be a Frenchman, and he himself gave out he was of Picardy, for a very useful reason; namely, lest he should be driven from Paris and France, on the breaking out of the war between king Francis and the Emperor, he being born in Cambray, and therefore a subject of the latter. This dissimulation made up the military band of ten.

nes, Saguntum, (*Morviedro*) Toledo, Viseu, Embrun and Palencia, Masters of Arts, graduated in the University of Paris, and for several years versed in theological studies, inspired, as is piously believed, by the Holy Ghost, coming from various regions of the globe, are met together, and become Associates, and renouncing the seductions of this world, have dedicated their lives to the perpetual service of our Lord Jesus Christ and of us, and of others, our successors, Roman Pontiffs; and have already during several years laudably exercised themselves in the vineyard of the Lord; publicly preaching the word of God with sufficient previous license, privately exhorting the faithful to lead a good and blessed life, and exciting them to godly meditations; attending hospitals, teaching boys and ignorant persons things necessary for the Christian instruction of man; and in fine, fulfilling, with great praise, the duties of charity, and whatever tends to the consolation of souls in all parts of the world where they have travelled. And since they came to this holy city, persisting in the bond of charity in perfecting and preserving the union of their Society in Christ, and promulgated a certain formulary of life, in accordance to what they have by experience ascertained to be conducive to the end proposed by them, and conformable to evangelical designs and to the canonical sanctions of the Fathers; it has come to pass that the manner of life of their associates, contained in the said formulary is not only applauded by many good men, zealous towards God; but is also so much approved by some, that they desire to follow the same. The tenor of which formulary is as follows, to wit:

Whosoever desires to become God's soldier under the banner of the Cross, and to serve the Lord alone, and his representative upon earth the Roman Pontiff, in our Society, which we wish to designate by the name of Jesus, after a solemn vow of perpetual Chastity, shall determine in his own mind to form a part of this Society instituted to this special end, namely, to offer spiritual consolation for the advancement of souls in Christian life and doctrine, for the propagation of the faith, by public preaching, and the ministration of the word of God, spiritual exercises, and works of charity, and expressly, for the instruction of boys and ignorant people in Christianity, and above all for the spiritual consolation of the faithful in Christ, by hearing confessions; and he shall strive to keep God always before his eyes, and the method of this His Institute,

which is the way to Him, and with all his energies shall aim at this object set before him by God; each one according to the grace ministered to him by the Holy Spirit, and the due place of his vocation, lest perchance he have a zeal, but not according to knowledge. The determination of each member's peculiar degree, and the appointment and entire distribution of his duties shall be in the hands of a General or Head to be chosen by Us, that a convenient order may be observed, needful in every well-regulated community: which Chief with the advice of his associates shall have authority to draw up Constitutions conducing to the formation of the object proposed to us, the larger number of votes always having the right of determination. This Council shall be understood to be the greater part of the whole Society which can be conveniently convoked by the General, on the more important and lasting concerns: whilst in the lighter and more transient, all those who shall happen to be present in the place where the General shall reside. But the whole right of issuing commands shall be in the General. Let all the Associates know, and that not only at their entrance into Profession, but so long as they live, let them daily revolve in their mind, that this entire Society, and all its members become God's soldiers under the faithful Obedience of the most sacred Lord the Pope, and the other Roman Pontiffs, his successors. And although we are taught in the Gospel, and in the orthodox faith acknowledge and firmly profess, that all Christ's faithful people are subject to the Roman Pontiff, as their head, and the Vicar of Jesus Christ; nevertheless, for the greater humility of our Society, and the perfect mortification of every member, and for the denial of our own wills we have deemed it highly conducive, that each one of us be bound by a special vow, beyond that general obligation, so that whatsoever the present and other Roman Pontiffs for the time being shall ordain, pertaining to the advancement of souls, and the propagation of the faith, and to whatever provinces he shall resolve to send us, we are straightway bound to obey, as far as in us lies, without any tergiversation or excuse; whether he send us among the Turks, or to any other unbelievers in being, even in those parts called India: or to any hereticks or schismaticks, or likewise to any believers. Wherefore they who shall join us, before they put their shoulders to the burden should consider long and carefully, whether they are so rich in spiritual goods, as to be able to finish their tower, according to the counsel

of the Lord: that is, whether the Holy Spirit Who guides them, promises to them so much grace, that they may hope with His assistance to sustain the burden of this vocation: and when, by the inspiration of God, they have enrolled their name in this warfare of JESUS Christ, their loins should be girded night and day, and they should be ready for the discharge of so great a debt. And that there may be no seeking or refusing among ourselves of missions or provinces of any kind, let each profess that he will never directly or indirectly solicit any thing of the Roman Pontiff touching such missions: but refer all this care to God, and the Pontiff as his Vicar, and to the General of the Society. The General also shall profess, like the rest, that he will not solicit of the said Pontiff touching his own mission into any part, except with the concurrence of the Society. All shall vow that they will be obedient to the Head of the Society in all things which tend towards the observation of this our Rule. And he shall ordain whatever he shall deem expedient to the attainment of the object proposed to him by God and by the Society. And in his own elevation, he shall always be mindful of the benignity, and gentleness, and love of Christ, and of the example of Peter and Paul: and both he and his counsel shall diligently regard this rule; and they shall have expressly recommended to them the instruction of boys, and ignorant people in the Christian doctrine of the ten commandments, and other the like rudiments, as shall seem expedient to them according to the circumstances of persons, places, and times. For it is most necessary that the General and his council diligently watch over the management of this business; seeing that the edifice of faith cannot be raised in our neighbours without a foundation, and there may be danger among ourselves, lest, as each shall be more learned he may endeavour to evade this duty, as at first sight perhaps less engaging: whilst in fact none is more productive, either of edification to our neighbour, or of the practice of the duties of charity and humility to ourselves. Inferiors moreover shall be always bound to obey the General in all things pertaining to the Institute of the Society, as well for the great advantages of order, as for the never-to-be-sufficiently lauded diligent exercise of humility; and shall recognize Christ, *as though present in him*, and as far as is becoming, worship him. And since we have experienced that a life most remote from every contagion of avarice, and most nearly resembling evangelical poverty is more

delightful, more pure, and more conducive to the edification of our neighbour; and since we know that our Lord Jesus Christ will supply all things needful for food and clothing to his servants seeking only the kingdom of God; all and singular shall vow perpetual poverty, declaring that they cannot acquire either separately or in common for the sustentation or use of the Society any civil rights to any real property, or to its proceeds or incomes: but shall be content to receive the use only of what is given them to provide things needful. But they may have in their Universities a College or Colleges holding revenues, estates or possessions to be applied to the wants and necessities of the students; the government or superintendence of the said Colleges, and the said students, as touching the election of Rectors, and students, their admission, discharge, reception, exclusion, the appointment of statutes for the instruction, erudition, edification and correction of the students, the manner of supplying their food and clothing, and all other government, regulation and care, being always secured to the General and the Society; yet so, that the students shall not abuse the aforesaid goods, nor the Society convert them to their private use, but minister to the necessity of the students. And these last also may be admitted into our Society when their progress in the spirit and in learning has been ascertained, and after sufficient probation. All Associates whatsoever in holy orders, although they hold no ecclesiastical benefices, nor incomes therefrom, shall, nevertheless, be bound each one privately, and separately, and not as a body to say the service according to the ritual of the Church. These are the matters which with the allowance of our said Lord Paul, and the Apostolic See, we can in some manner explain of our profession: which we have now done, that by this writing we may briefly inform not only those who question us touching our manner of life, but our successors also, if by God's favour we shall have followers of this way, and since we have found many and great difficulties annexed to it, we have judged it right to determine that no one be received into this Society, except he shall have been long and diligently tried: and when he shall be found prudent in Christ, and conspicuous in learning, or in the purity of the Christian life; then at length he may be admitted to the warfare of Jesus Christ, who will vouchsafe to favour these our humble beginnings to the glory of God the Father, to whom only be praise and honour for ever and ever: Amen.

Now seeing that We find nothing in the premises, which is not godly or holy; We, (that these same Associates who have most humbly petitioned Us herein may be so much more earnest in this their pious intention of living, and the more because they know that they are cherished by the favour of the Apostolic See, and may perceive that the premises are approved of by Us,) by our Apostolical authority, according to the tenor of these presents, of our certain knowledge approve, confirm, and bless, and strengthen with the protection of perpetual steadfastness all and singular the premises as meet for the spiritual advancement of the Associates, and of all the rest of the Christian flock: and we receive the Associates under our protection, and that of the holy Apostolic See: conceding to them moreover, that some among them may freely and lawfully draw up such Constitutions as they shall judge to be conformable to the object of the Society, and to the glory of Jesus Christ our Lord, and the advantage of our neighbour. Any other Apostolical Constitutions and decrees of the general Council, and of our predecessor, Pope Gregory X. of happy memory, and any others whatsoever to the contrary, notwithstanding. We will moreover that in this Society there be admitted to the number of sixty persons only, desiring to embrace this rule of living, and no more; and to be incorporated into the Society aforesaid.*

Let no man therefore infringe, or with rash audacity contravene this document of our approbation, confirmation, benediction, corroboration, reception, concession, and pleasure. And if any man should presume to attempt it, let him know that he will incur the indignation of Almighty God, and of St. Peter and St. Paul his Apostles.

Given at Rome, at St. Mark's, in the year of the Incarnation of our Lord, 1540. September 27. In the sixth year of our Pontificate.

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* This limitation of the number to sixty was abrogated by the Bull of the same Pope Paul III. bearing date 14 March, 1543.

A TRANSLATION

OF THE

BULL FOR THE EFFECTUAL SUPPRESSION

OF THE ORDER OF JESUITS.*

CLEMENT XIV. Pope, &c.

Jesus Christ our Saviour and Redeemer was foretold by the Prophets as the *Prince of Peace:* the angels proclaimed him under the same title to the shepherds at his first appearance upon earth; he afterwards made himself known repeatedly as the *sovereign pacificator;* and he recommended peace to his disciples before his ascension to heaven.

Having reconciled all things to God his Father, having pacified by his blood and by his cross every thing which is contained in heaven and in earth, he recommended to his Apostles the ministry of reconciliation, and bestowed on them the gift of tongues, that they might publish it; that they might become ministers and envoys of Christ, who is not the God of discord, but of peace and love; that they might announce this peace to all the earth, and direct their efforts to this chief point, that all men being regenerated in Christ, might preserve the unity of the Spirit in the bond of peace; might consider themselves as one body and one soul, as called to one and the same hope, to one and the same vocation, at which, according to St. Gregory, we can never arrive, unless we run in concert with our brethren. The same word of reconciliation, this same ministry, is recommended to us by God in a particular manner. Ever since we were raised (without any personal merit) to the chair of St. Peter, we have called these duties to mind day and night; we have had them without ceasing before our eyes; they are deeply engraven on our heart; and we

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* Reprinted from the Protestant Advocate (1815), Vol. III. p. 153, &c.

labour to the utmost of our power to satisfy and to fulfil them. To this effect we implore without ceasing the protection and the aid of God, that he would inspire us and all his flock with counsels of peace, and open to us the road which leads to it. We know, besides, *that we are established by the Divine Providence over kingdoms and nations, in order to pluck up, destroy, disperse, dissipate, plant or nourish,* as may best conduce to the right cultivation of the vineyard of Sabbaoth, and to the preservation of the edifice of the Christian religion, of which Christ is the chief corner-stone. In consequence hereof we have ever thought and been constantly of opinion, that as it is our duty carefully to plant and nourish whatever may conduce in any manner to the repose and tranquillity of the Christian republic, so the bond of mutual charity requires that we be equally ready and disposed to pluck up and destroy even the things which are most agreeable to us, and of which we cannot deprive ourselves without the highest regret and the most pungent sorrow.

It is beyond a doubt, that *among the things which contribute to the good and happiness of the Christian republic, the religious orders hold as it were the first place.* It was for this reason that the Apostolic See, which *owes its lustre and support to these orders,* has not only approved, but *endowed them with many exemptions, privileges and faculties,* in order that they might be so much the more excited to the cultivation of piety and religion: to the direction of the manners of the people, both by their instructions and their examples; to the preservation and confirmation of the unity of the faith among the believers. But if at any time any of these religious orders did not cause these abundant fruits to prosper among the Christian people, did not produce those advantages which were hoped for at their institution; if at any time they seemed disposed rather to trouble than maintain the public tranquillity; the same Apostolic See, which had availed itself of its own authority to establish these orders, did not hesitate to reform them by new laws, to recall them to their primitive institution, or even totally to abolish them where it has seemed necessary. Upon motives like these, Innocent III. our predecessor, having considered that the too great multiplicity of regular orders served only to bring confusion into the church of God, did, in the fourth Council of Lateran, forbid all persons to invent any new religious institution, and counsel all those who were called to the monastic life, to embrace one of the orders already

established. He determined, also, that whoever was disposed to found any new religious house, should submit it to some of the rules or institutions already approved. From hence it results that no one has a right to found any new order, without the special permission of the Roman pontiff, and that with very good reason; the rather, as the end of the new institutions being the attainment of a greater degree of perfection, it is proper that the Apostolic See should previously and carefully examine the rules of conduct proposed to be laid down, lest great inconveniencies, and even scandals, should be introduced into the church of God, under the specious appearance of a greater good.

Notwithstanding the wisdom of these dispositions of Innocent III. in after times *excess of importunity wrung from the Holy See* the approbation of divers regular orders; nay, such was *the arrogant temerity* of many individuals, that an infinite number of orders, *especially mendicants, started up without any permission at all.* To remedy this abuse, Gregory X. likewise our predecessor, renewed the constitution of Innocent III. in the General Council at Lyons, and forbad every one, under the most severe penalties, to invent thereafter any new orders, or to wear the habit of them. And as to the new institutions and mendicant orders, established after the Council of Lateran, and not then approved by the Holy See, he abolished them all; and with regard to those which had then been confirmed by the Apostolic See, he ordained, that those who had already taken the vows might, if they saw good, remain in them, on condition that they received no new members, that they acquired no new houses, lands, or possessions whatever, and that they did not alienate the possessions they then had, without the express permission of the Apostolic See. And further, he reserved to the said See the disposition of all the goods and possessions, to be carried to the subsidies destined for the Holy Land, or for the poor, or for other pious uses, and that through the channel of the Ordinary of the place, or of such other person as the Holy See should appoint. He prohibited likewise the members of the said orders to preach, confess, or even inter any other dead except those of their own order. He declared, however, that the orders and preachers called "*Fratres Minores,*" should be exempted from this constitution, inasmuch as the evident advantage the Catholic church reaped from them, entitled them to an entire approbation. He ordained, likewise, that the order of the Hermits of St. Augustine,

and that of the Carmelites, should remain on their ancient footing, inasmuch as their institution was prior to the Council of Lateran. And finally, he permitted the individuals of the orders comprised in the said constitution, full liberty of transporting themselves and their effects into any other order already approved; provided only that no whole order or convent should pass with all their effects into any one other order, without a previous and express permission of the Holy See.

The other Roman pontiffs, our predecessors, followed the same steps, as circumstances required. Among others, Clement V. by a letter *sub plumbo,* expedited the 3d of May, in the year 1312, induced thereto by the general discredit into which the order of Templars was fallen, did entirely suppress and abolish the said order, though it had been legally approved, and though, on account of the services it had rendered to the Christian republic, the Holy See had heretofore bestowed on it many and important privileges, faculties and exemptions; and though the General Council of Vienna, to whom the examination of this affair had been committed, had not thought proper to pronounce a formal and definitive sentence.

St. Pius V. likewise our predecessor, whose eminent virtues are honoured by the church, suppressed and entirely abolished the order called "*The Humble Brothers,*" though it was anterior to the Council of Lateran, and had been approved by Innocent III. Honorius III. Gregory IX. and Nicholas III. pontiffs of blessed memory, and our predecessors; his reasons for which were, that the disobedience of this order to the apostolic decrees, their quarrels among themselves and with strangers, left no room to hope from them any example of virtue; and that besides some individuals of this order had made *an infamous attempt on the life* of St. Charles Boromæus, a cardinal of the holy church, and apostolic visitor of the said order.

The Pope Urban VIII. our predecessor, of blessed memory, did in the same manner, by a brief dated the 6th of February, abolish and for ever suppress the congregation of "*Fratres Conventuales reformati,*" though this order had been approved by Pope Sixtus V. who had distinguished it by particular benefactions and favours. Urban VIII. suppressed it, because the church of God did no longer receive any spiritual advantages from it; and because violent disputes had arisen between this order and those of the "*Fratres*

Conventuales non reformati." He ordained that the houses, convents and goods, moveable and immoveable, belonging to their congregation, should be assigned over to the "*Fratres Minores Conventuales*" of St. Francis, except only the house at Naples, and that of St. Anthony of Padua, called "*De Urbe.*" This last he incorporated, and applied to the apostolic chamber, leaving the disposition of it to his successors. Lastly, he permitted the brothers of the said congregation to pass into the houses of Capuchins, or into those of the brothers called "*De Observantiâ.*"

This same Urban VIII. by another letter in the form of a brief, dated the 2d of December, 1643, suppressed for ever, extinguished and abolished the regular order of the Saints Ambrose and Barnaby, *ad nemus*, submitting the regulars of the said order to the jurisdiction and government of the Ordinary, permitting the individuals thereof to pass into other regular orders approved by the Holy See. Innocent X. confirmed this abolition afterwards by his letter *sub plumbo* of the first of April, 1645. He further secularized all the benefices, monasteries, and houses of the said order, which were heretofore regular. The same Innocent X. our predecessor, having been informed of the great disorders which had arisen among the regulars of the pious schools of "*The Mother of God;*" and notwithstanding the said order had been solemnly approved by Gregory XV., did, after a mature examination, and by his brief, dated 16th of March, 1645, reduce the said order to a simple congregation, dispensing with all obligation to make any vow, in imitation of the institution of the congregation of secular priests of the oratory, in the church of St. Mary, at Valicella de Urbe, or, as it is commonly called, of St. Philip of Neræa; he granted the said regulars the permission of passing into any other order, forbad the further admission of novices; and the administration of the vows to the novices already received. And, lastly, he transferred to the Ordinaries all the superiority and jurisdiction which had heretofore been vested in the minister general, the visitors, and superiors. And these dispositions had their full effect for some years; till at last the Holy See, convinced of the utility of this institution, recalled it to its first form, re-ordained the ancient solemn vows, and reinstated it as a fixed regular order.

By another brief, of the 29th of October, 1650, this same Innocent X. totally suppressed the order of St. Basilicus of the Arminians; and that on the same account of dissensions and

troubles arisen therein, he invested the ordinaries with full power and authority over the members of the orders thus suppressed, commanding them to take the dress of the secular clergy, and assigning them annuities out of the revenues of the suppressed convents, granting withal the permission to enter into such other orders as they should see fit.

The same Innocent X. having considered that no spiritual advantages could be derived from the regular congregation of the priests of the good Jesus, did, by another brief of the 22d of June, 1651, abolish the same for ever. He submitted the said regulars to the jurisdiction of their Ordinary, assigned them a convenient portion of the revenues of the congregation, permitting them to enter into any other approved order, and reserving to himself the disposition of the goods of the said congregation, to be applied as he should see fit to works of piety.

Lastly, Clement IX. our predecessor, of blessed memory, having considered that the three regular orders of the regular canons of St. Gregory in Alga, of the Jeromites of Fiesole, and of the Jesuits instituted by St. Colombanus, were of no further use to the Christian world, and that no hopes remained of rendering them hereafter useful, resolved to abolish them, and did actually do so, by his brief bearing date the 6th of December, 1668. With regard to their goods and revenues, which were very considerable, at the request of the republic of Venice he assigned them for the carrying on the war of Candia against the Turks.

Our predecessors, in taking and executing these resolutions, have very wisely preferred this method to all others; they regarded it as the only one calculated to calm the agitation of men's minds, and to stifle the spirit of party and dissension. They therefore avoided the slow and fallible method of proceeding in ordinary contestations before the courts of justice, contenting themselves to follow the laws of prudence, and relying wholly *on that plenitude of power which they possessed in so eminent a degree as vicars of Christ upon earth, and as sovereign moderators of the Christian republic;* they executed all these changes without giving the regular orders, which they proposed to suppress, the faculty of producing any arguments in their defence, or of clearing themselves from the heavy accusations brought against them, or of opposing the powerful motives by which the holy pontiffs were induced to take such resolutions.

We, therefore, having these and other such examples before our eyes, examples of great weight and high authority; animated, besides, with a lively desire of walking with a safe conscience and a firm step in the deliberations of which we shall speak hereafter, *have omitted no care, no pains, in order to arrive at a thorough knowledge of the origin, the progress, and the actual state of that regular order commonly called "The Company of Jesus."* In the course of these investigations, we have seen that the holy founder of this order did institute it for the salvation of souls, the conversion of heretics and infidels, and, in short, for the greater advancement of piety and religion. And in order to attain more surely and happily so laudable a design, he consecrated himself rigorously to God, by an absolute vow of evangelical poverty, with which to bind the society in general, and each individual in particular, except only the colleges, in which polite literature and other branches of knowledge were to be taught, and which were allowed to possess property, but so that no part of their revenues could ever be applied to the use of the said society in general. It was under these and other holy restrictions, that the Company of Jesus was approved by the Pope Paul III. our predecessor, of blessed memory, by his letter *sub plumbo,* dated 27 September, 1540, He granted them besides, the power of forming laws and statutes, to secure the advantages, stability, and good order of the society on a more solid footing. And though Paul III. did at first restrain this company to the number of sixty; yet, by his letter of the 14th of March, 1543, he gave the superiors of the said company power to admit as many members as they pleased. Afterwards the same pontiff, by his brief, dated May 15, 1549, favoured the said company with many and extensive privileges; among others, he willed and ordered that the *indult,* which he had already accorded to the preceding generals, should be extended to all such as the generals should think worthy of it. This *indult* has hitherto been restrained to the power of admitting only twenty priests, as spiritual coadjutors, to whom were to be granted all the same privileges, and the same authority, as to the professed companions of the order. Further, he exempted and withdrew the said order, its companions, persons, and possessions whatever, from all dominion and jurisdiction of all ordinaries whatever, taking them under the immediate protection of himself and the Holy See.

The munificence and liberality of other pontiffs, our predecessors,

towards this society, have not been less remarkable. It is well known, that Julius III. (1550), Paul IV. (1560), Pius IV. & V. (1566), Gregory XIII. (1572), Sixtus V. (1585), Gregory XIV. (1590), Clement VIII. (1592), Paul V. (1605), Leo XI. (1605), Gregory XV. (1621), Urban VIII. (1623), and other Roman pontiffs of blessed memory, have either confirmed the privileges already granted to the society, or have explained and augmented them.

Notwithstanding so many and so great favours, it appears from the apostolical constitutions, that almost at the very moment of its institution, there arose in the bosom of this society divers seeds of discord and dissension, not only among the companions themselves, but with other regular orders, the secular clergy, the academies, the universities, the public schools, and lastly, even with the princes of the states in which the society was received.

These dissensions and disputes arose sometimes concerning the nature of their vows, the time of admission to them, the power of expulsion, the right of admission to holy orders without a sufficient title, and without having taken the solemn vows, contrary to the tenor of the decrees of the Council of Trent, and of Pius V. our predecessor. Sometimes concerning *the absolute authority assumed by the General of the said order*, and on matters relating to the good government and discipline of the order. Sometimes concerning different points of doctrine, concerning their schools, or such of their exemptions and privileges as the ordinaries, and other civil or ecclesiastical officers, declared to be contrary to their rights and jurisdiction. In short, accusations of the greatest nature *and very detrimental to the peace and tranquillity of the Christian republic, have been continually received against the said order*. Hence the origin of that infinity of appeals and protests against this society, which so many sovereigns have laid at the foot of the throne of our predecessors Paul IV. Pius V. and Sixtus V.

Among the princes who have thus appealed, is Philip II. King of Spain, of glorious memory, who laid before Sixtus V. not only the reasons of complaint which he had, but also those alleged by the inquisitors of his kingdom, against *the excessive privileges* of the society, and the form of their government. He desired likewise that the Pope should be acquainted with the heads of accusation laid against the society, and confirmed by some of its own members remarkable for their learning and piety, and demanded that the

society should undergo an apostolic visitation. Sixtus V. convinced that these demands and solicitations of Philip were *just and well founded, did, without hesitation, comply therewith;* and in consequence, named a bishop of distinguished prudence, virtue, and learning, to be apostolical visitor, and at the same time deputed a congregation of cardinals to examine this matter.

But this pontiff having been carried off by a premature death, this wise undertaking remained without effect. Gregory XIV. being raised to the supreme apostolic chair, approved, in its utmost extent, the institution of the society, by his letter *sub plumbo,* dated the 28th of July, 1591. He confirmed all the privileges which had been granted by any of his predecessors to the society, and particularly the power of expelling and dismissing any of its members, without any previous form of process, information, act or delay; upon the sole view of the truth of the fact, and the nature of the crime, from a sufficient motive, and a due regard of persons and circumstances. He ordained, and that under pain of excommunication, that all proceedings against the society should be quashed, and that no person whatever should presume, directly or indirectly, to attack the institution, constitutions, or decrees of the said society, or attempt in any manner whatever to make any changes therein. To each and every of the members only of the said society, he permitted to expose and propose, either by themselves or by the legates and nuncios of the Holy See, to himself only, or the popes his successors, whatever they should think proper to be added, modified or changed in their institution.

Who would have thought that even these dispositions should prove ineffectual towards appeasing the cries and appeals against the society? On the contrary, very violent disputes arose on all sides, concerning the doctrine of the society, which many represented as contrary to the orthodox faith and to sound morals. The dissensions among themselves and with others, grew every day more animated; the accusations against the society were multiplied without number, and especially with regard to that *insatiable avidity of temporal possessions* with which it was reproached. Hence the rise, not only of those well-known troubles which brought so much care and solicitude upon the Holy See, but also of the resolutions which certain sovereigns took against the said order.

It resulted, that instead of obtaining from Paul V. of blessed memory, a fresh confirmation of its institute and privileges, the

society was reduced to ask of him, that he would condescend to ratify and confirm by his authority, certain decrees formed in the fifth general congregation of the company, and transcribed word for word in the brief of the said pope, bearing date September 4, 1606. In these decrees it is plainly acknowledged, that the dissensions and internal revolts of the said companions, together with the demands and appeals of strangers, had obliged the said companions assembled in congregation to enact the following statute, namely:

"The Divine Providence having raised up our society for the propagation of the faith and the gaining of souls, the said society can, by the rules of its own institute, which are its spiritual arms, arrive happily, under the standard of the Cross, at the end which it has proposed for the good of the Church and the edification of our neighbours. But the said society would prevent the effect of these precious goods, and expose them to the most imminent dangers, *if it concerned itself with temporal matters, and which relate to political affairs, and the administration of government:* in consequence whereof it has been wisely ordained by our superiors and ancients, that confining ourselves to combat for the glory of God, we should not concern ourselves with matters foreign to our profession: but whereas in these times of difficulty and danger it has happened, through the fault perhaps of certain individuals, through ambition and intemperate zeal, that our institute has been ill spoken of in divers places, and before divers sovereigns, whose affection and good will the Father Ignatius, of holy memory, thought we should preserve for the good of the service of God: and whereas a good reputation is indispensably necessary to make *the vineyard of Christ bring forth fruits;* in consequence hereof our congregation has resolved that we should abstain from all appearance of evil, and remedy, as far as in our power, the evils arisen from false suspicions. To this end, and by the authority of the present decree of the said congregation, it is severely and strictly forbidden to all the members of the society, *to interfere in any manner whatever in public affairs,* even though they be thereto invited; or to deviate from the institute through intreaty, persuasion, or any other motive whatever. The congregation recommends to the fathers-coadjutors, that they do propose and determine, with all diligence and speed, such further means as they may think necessary for remedying this abuse."

We have seen, in the grief of our heart, that neither these remedies, nor an infinity of others, since employed, have produced their due effect, or silenced the accusations and complaints against the said society. Our other predecessors, Urban VII. Clement IX. X. XI. and XII. Alexander VII. and VIII. Innocent X. XII. and XIII. and Benedict XIV. employed without effect all their efforts to the same purpose. In vain did they endeavour, by salutary constitutions, to restore peace to the Church; as well with respect to secular affairs, with which the company ought not to have interfered, as with regard to the missions; which gave rise to great disputes and oppositions on the part of the company with the ordinaries, with other religious orders, about the holy places, and communities of all sorts in Europe, Africa, and America, to the great loss of souls, and great scandal of the people; as likewise concerning the meaning and practice of *certain idolatrous ceremonies* adopted in certain places, in contempt of those justly approved by the Catholic Church; and further, concerning the use and explication of certain *maxims*, which the Holy See has, with reason, *proscribed as scandalous, and manifestly contrary to good morals;* and, lastly, concerning other matters of great importance and prime necessity towards preserving the integrity and purity of the doctrines of the gospel, from which maxims have resulted very great inconveniencies and great detriment, both in our days and in past ages; such as *the revolts and intestine troubles in some of the Catholic states*, persecutions against the Church in some countries of Asia and Europe, not to mention the vexation and grating solicitude which these melancholy affairs brought on our predecessors, principally upon Innocent XI. of blessed memory, who found himself reduced to the necessity of *forbidding the company to receive any more novices;* and afterwards upon Innocent XIII. who was obliged to threaten the company with the same punishment; and, lastly, upon Benedict XIV. who took the resolution of ordaining a general visitation of all the houses and colleges of the company in the kingdom of our dearly beloved son in Jesus Christ, the most faithful King of Portugal.

The late apostolic letter of Clement XIII. of blessed memory, our immediate predecessor, by which the institute of the Company of Jesus was again approved and recommended, was *far from bringing any comfort to the Holy See, or any advantage to the*

Christian republic. Indeed, this letter was rather *extorted* than *granted,* to use the expression of Gregory X. in the above-named General Council of Lyons.

After so many storms, troubles, and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquillity; but under the reign of this same Clement XIII. the times became more difficult and tempestuous; *complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party, hatreds, and enmities.* Desolation and danger grew to such a height, that the very Sovereigns, whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families,—we mean our dearly-beloved sons in Christ, *the Kings of France, Spain, Portugal, and Sicily,—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus;* persuaded that there remained *no other remedy* to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, *and from massacring each other in the very bosom of our common mother the Holy Church.* The said our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said society was *absolutely abolished and suppressed,* made known their demands and wills in this matter to our said predecessor Clement XIII. They united their common prayers and authority to obtain that this last method might be put in practice, as the only one capable of assuring the constant repose of their subjects, and the good of the Catholic Church in general. But the unexpected death of the aforesaid pontiff rendered this project abortive.

As soon as by the divine mercy and providence we were raised to the chair of St. Peter, the same prayers, demands, and wishes were laid before us, and strengthened by the pressing solicitations of many bishops, and other persons of distinguished rank, learning, and piety. But that we might choose the wisest course in an affair of so much importance, we determined *not to be precipitate,* but to take due time not only to examine attentively, weigh carefully, and wisely debate, but also, by unceasing prayers, to ask of the Father

of Lights his particular assistance under these circumstances; exhorting at the same time the faithful to co-operate with us by their prayers and good works in obtaining this needful succour.

And first of all we proposed to examine upon what grounds rested the common opinion, that the institute of the clerks of the company of Jesus had been approved and confirmed in an especial manner by the Council of Trent. And we found, that in the said oouncil nothing more was done with regard to the said society, only to except it from the general decree, which ordained that in the other regular orders, those who had finished their noviciate, and were judged worthy of being admitted to the profession, should be admitted thereto; and that such as were not found worthy, should be sent back from the monastery. The same council declared, that it meant not to make any change or innovation in the government of the clerks of the company of Jesus, that they might not be hindered from being useful to God and his church, according to the intent of the pious institute approved by the Holy See.

Actuated by so many and important considerations, and, as we hope, aided by the presence and inspiration of the Holy Spirit, compelled besides by the necessity of our ministry, which strictly obliges us to conciliate, maintain, and confirm the peace and tranquillity of the Christian republic, and remove every obstacle which may tend to trouble it; having further considered that the said Company of Jesus can no longer produce those abundant fruits and those great advantages, with a view to which it was instituted, approved by so many of our predecessors, and endowed with so many and extensive privileges; that on the contrary it was very difficult, not to say impossible, *that the Church could recover a firm and durable peace so long as the said society subsisted;* in consequence hereof, and determined by the particular reasons we have here alleged, and forced by other motives which prudence, and the good government of the Church have dictated, the knowledge of which we reserve to ourselves, conforming ourselves to the examples of our predecessors, and particularly to that of Gregory X. in the General Council of Lyons; the rather as, in the present case, we are determining upon the fate of a society *classed among the mendicant orders, both by its institute and by its privileges.* After a mature deliberation, we do, *out of our certain knowledge, and the fulness of our apostolical power,* SUPPRESS AND ABOLISH THE SAID

COMPANY: we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and in short every other place whatever belonging to the said company in any manner whatsoever, in whatever kingdom or province they be situated; we *abrogate* and *annul* its statutes, rules, customs, decrees, and constitutions, *even though confirmed by oath, and approved by the Holy See, or otherwise;* in like manner we annul all and every its privileges, indults, general or particular, the tenor whereof is, and is taken to be, as fully and as amply expressed in the present brief, as if the same were inserted word for word; in whatever clauses, form or decree, or under whatever sanction their privileges may have been conceived. We declare all, and all kind of authority, the General, the provincials, the visitors, and other superiors of the said society to be FOR EVER ANNULLED AND EXTINGUISHED: of what nature soever the said authority may be, as well in things spiritual as temporal. We do likewise order that the said jurisdiction and authority be transferred to the respective ordinaries, fully and in the same manner as the said generals, &c. exercised it according to the form, places, and circumstances, with respect to the persons, and under the conditions hereafter determined. Forbidding, as we do hereby forbid, the reception of any person to the said society, the noviciate or habit thereof. And with regard to those who have already been admitted, our will is, that they be not received to make profession of the simple solemn absolute vows under pain of nullity, and such other penalties as we shall ordain. Farther we do will, command, and ordain, that those who are now performing their noviciate, be speedily, immediately, and actually sent back to their own homes: we do further forbid that those who have made profession of the first simple vows, but who are not yet admitted to either of the holy orders, be admitted thereto under any pretext or title whatever: whether on account of the profession they have already made in the said society, or by virtue of any privileges the said society has obtained, *contrary to the tenor of the decrees of the Council of Trent.*

And whereas all our endeavours are directed to the great end of procuring the good of the Church, and the tranquillity of nations; and it being at the same time our intention to provide all necessary aid, consolation, and assistance to the individuals or companions of the said society, every one of which in his individual capacity we love in the Lord with a truly paternal affection; and to the end

that they, being delivered on their part from the persecutions, dissensions, and troubles with which they have for a long time been agitated, may be able to labour with more success in the vineyard of the Lord, and contribute to the salvation of souls: therefore, and for these motives, we do decree and determine, that such of the companions as have yet made professions only of the first vows, and are not yet promoted to holy orders, being absolved, as in fact they are absolved, from the first simple vows, do without fail quit the houses and colleges of the said society, and be at full liberty to choose such course of life as each shall judge most conformable to his vocation, strength, and conscience, and that within a space of time to be prescribed by the Ordinary of the diocese: which time shall be sufficient for each to provide himself some employment or benefice, or at least some patron who will receive him into his house, always provided that the time thus allowed do not exceed the space of one year, to be counted from the day of the date hereof. And this the rather, as, according to the privileges of the said company, those who have only taken these first vows, may be expelled the order upon motives left entirely to the prudence of the superiors, as circumstances require, and without any previous form of process. As to such of the companions as are already promoted to holy orders, we grant them permission to quit the houses and colleges of the company, and to enter into *any other regular order* already approved by the Holy See. In which case, and supposing they have already professed the first vows, they are to perform the accustomed noviciate in the order into which they are to enter, according to the prescription of the Council of Trent; but if they have taken all the vows, then they shall perform only a noviciate of six months, we graciously dispensing with the rest. Or otherwise we do permit them to live at large, *as secular priests and clerks*, always under a perfect and *absolute obedience to the jurisdiction of the Ordinary of the diocese* where they shall establish themselves. We do likewise ordain, that to such as shall embrace this last expedient, a convenient stipend be paid out of the revenues of the house or college where they resided; regard being paid, in assigning the same, to the expenses to which the said house shall be exposed, as well as to the revenues it enjoyed. With regard to those who have made the last vows, and are promoted to holy orders, and who, either through fear of not being able to subsist for want of a pension, or

from the smallness thereof, or because they know not where to fix themselves, or on account of age, infirmities, or other grave and lawful reasons, do not choose to quit the said colleges or houses, they shall be permitted to dwell therein, provided always that *they exercise no ministry whatsoever in the said houses or colleges, and be entirely subject to the Ordinary* of the diocese; that they make *no acquisitions whatever,* according to the decree of the Council of Lyons, that they do not alienate the houses, possessions, or funds which they actually possess. It shall be lawful to unite in one or more houses the number of individuals that remain; nor shall others be substituted in the room of those who may die; so that the houses which become vacant, may be converted to such pious uses as the circumstances of time and place shall require, in conformity to the holy canons, and the intention of the founders, so as may best promote the divine worship, the salvation of souls, and the public good. And to this end a member of the regular clergy, recommendable for his prudence and sound morals, shall be chosen to preside over and govern the said houses; *so that the name of the company shall be, and is, for ever extinguished and suppressed.*

In like manner we declare, that in this general suppression of the company shall be comprehended the individuals thereof in all the provinces from whence they have already been expelled; and to this effect our will is, that the said individuals, even though they have been promoted to holy orders, be *ipso facto* reduced to the state of secular priests and clerks, and remain in absolute subjection to the Ordinary of the diocese, supposing always that they are not entered into any other regular order.

If, among the subjects heretofore of the Company of Jesus, but who shall become secular priests or clerks, the Ordinaries shall find any qualified by their virtues, learning, and purity of morals, they may, as they see fit, grant or refuse them power of confessing and preaching; but none of them shall exercise the said holy function without a permission in writing; nor shall the Bishops or Ordinaries grant such permission to such of the society, who shall remain in the colleges or houses heretofore belonging to the society, to whom we expressly and for ever prohibit the administration of the sacrament of penance, and the function of preaching; as Gregory X. did prohibit it in the council already cited. And we leave it to the consciences of the Bishops to see that this last article be strictly observed; exhorting them to have before their eyes the

severe account which they must render to God of the flock committed to their charge; and the tremendous judgment with which the great Judge of the living and the dead doth threaten those who are invested with so high a character.

Further we will, that if any of those who have heretofore professed the institute of the company, shall be desirous of dedicating themselves to the instruction of youth *in any college or school, care be taken that they have no part in the government or direction of the same,* and that the liberty of teaching be granted to such only whose labours promise a happy issue, *and who shall shew themselves averse to all spirit of dispute,* and untainted with any doctrines which may occasion or stir up frivolous and dangerous quarrels. In a word, the faculty of teaching youth shall neither be granted nor preserved *but to those who seem inclined to maintain peace in the schools and tranquillity in the world.*

Our intention and pleasure is, that the dispositions which we have thus made known for the suppression of this society, shall be extended to the members thereof employed in missions, reserving to ourselves the right of fixing upon such methods as to us shall appear most sure and convenient for the conversion of infidels, and the conciliation of controverted points.

All and singular the privileges and statutes of the said company being thus annulled and entirely abrogated, we declare that as soon as the individuals thereof shall have quitted their houses and colleges, and taken the habit of secular clerks, they shall be qualified to obtain, in conformity to the decrees of the holy canons and apostolic constitutions, cures, benefices without cure, offices, charges, dignities, and all employments whatever, *which they could not obtain so long as they were members of the said society,* according to the will of Gregory XIII. of blessed memory, expressed in his Bull bearing date Sept. 10th, 1548, which Brief begins with these words: *Satis superque,* &c. Likewise we grant them the power which they had not before, of receiving alms for the celebration of the mass, and the full enjoyment of all the graces and favours *from which they were heretofore precluded as regular clerks of the Company of Jesus.*

We likewise abrogate all the prerogatives which had been granted to them by their General and other superiors, in virtue of the privileges obtained from the Sovereign Pontiffs, and by which they were permitted to read heretical and impious books, proscribed

by the Holy See; likewise the power they enjoyed of not observing the stated fasts, and of eating flesh on fast days: likewise the faculty of reciting the prayers called the *canonical hours*, and all other like privileges, our firm intention being, that they do conform themselves in all things to the manner of living of the secular priests, and to the general rules of the church.

Further we do ordain, that after the publication of this our letter, no person do presume to suspend the execution thereof, under colour, title, or pretence of any action, appeal, relief, explanation of doubts which may arise, or any other pretext whatever, foreseen or not foreseen. Our will and meaning is, that the suppression and destruction of the said society, and of all its parts, shall have an immediate and instantaneous effect in the manner here above set forth; and that under pain of the greater excommunication, to be immediately incurred by whosoever shall presume to create the least impediment, or obstacle, or delay, in the execution of this our will: the said excommunication not to be taken off but by ourselves, or our successors, the Roman Pontiffs.

Further, we ordain and command, by virtue of the holy obedience, to all and every ecclesiastical person, regular and secular, of whatever rank, dignity and condition, and especially those who have been heretofore of the said company, that no one of them do carry their audacity so far as to impugn, combat, or even write or speak about the said suppression, or the reasons and motives of it, or about the institute of the company, its form of government, or other circumstance thereto relating, without an express permission from the Roman Pontiff, and that under the same pain of excommunication.

We forbid all and every one to offend any person whatever on account of the said suppression, and especially those who have been members of the said society, or to make use of any injurious, malevolent, reproachful or contemptuous language towards them, whether verbally or by writing.

We exhort all the Christian princes to exert all that force, authority and power which God has given them for the defence of the holy Roman Church, so that in consequence of the respect and veneration which they owe to the Apostolic See, things may be so ordered, that these our letters have their full effect, and that they, attentively heeding all the articles therein contained, do publish such ordonnances and regulations, as may prevent all excesses, disputes,

and dissensions among the faithful, whilst they carry this our will into execution.

Finally, we exhort all Christians, and intreat them by the bowels of our Saviour Jesus Christ, to remember that we have one Master who is in heaven, one Saviour, who has purchased us by his blood; that we have all been again born in the water of baptism, through the word of eternal life; that we have all been declared sons of God, and co-heirs with Jesus Christ; all fed with the same bread of the Catholic doctrine, and of the divine word; that we are all one body in Jesus Christ, of which we are members; consequently it is absolutely necessary, that united by the common bond of charity, they should live in peace with all men, and consider it as their first duty to love one another, remembering that he who loveth his neighbour fulfilleth the law; avoiding studiously all occasion of scandal, enmity, division, and such like evils, which were invented and promoted by the ancient enemy of mankind in order to disturb the church of God, and prevent the eternal happiness of the faithful, under the false title of schools, opinions, and even of the perfection of Christianity. On the contrary, every one should exert his utmost endeavours to acquire that true and sincere wisdom of which St. James speaks in his canonical Epistle, ch. iii. v. 13.

Further, our will and pleasure is, that though the superiors and other members of the society, and others interested therein, have not consented to this disposition, have not been cited or heard, still it shall not at any time be allowed them to make any observations on our present letter, to attack or invalidate it, to demand a further examination of it, to appeal from it, make it a matter of dispute, to reduce it to the terms of law, to proceed against it by the means of *restitutionis ad integrum*, to open their mouth against it, to reduce it *ad viam et terminos juris*, or, in short, to impugn it by any way whatever, of right or fact, favour or justice: and even though these means may be granted them, and though they should have obtained them, still they may not make use of them in court or out of court; nor shall they plead any flaw, subreption, obreption, nullity, or invalidity in this letter, or any other plea, how great, unforeseen, or substantial it may be, nor the neglect of any form in the above proceedings, or in any part thereof, nor the neglect of any point founded on any law or custom, and comprised in the body of laws, nor even the plea of *enormis enormissimæ et totalis*

læsionis, nor in short any pretext or motive, however just, reasonable, or privileged, not even though the omission of such form or point should be of such a nature as, without the same being expressly guarded against, would render every other act invalid. For all this notwithstanding, our will and pleasure is, that these our letters should *for ever and to all eternity be valid, permanent, and efficacious*, have and obtain their full force and effect, and be inviolably observed by all and every whom they do or may concern, *now or hereafter*, in any manner whatever.

In like manner, and not otherwise, we ordain that all the matters here above specified, and every of them, shall be carried into execution by the ordinary judge and delegate, whether by the auditor, cardinal, legate *à latere*, nuncio, or any other person who has, or ought to have, authority or jurisdiction in any matter or suits, taking from all and every of them all power of interpreting these our letters. And this to be executed, notwithstanding all constitutions, privileges, apostolic commands, &c. &c. &c. And though to render the abolition of these privileges legal they should have been cited word for word, and not comprised only in general clauses, yet for this time, and of our special motion, we do derogate from this usage and custom, declaring that all the tenour of the said privileges is, and is to be supposed, as fully expressed and abrogated as if they were cited word for word, and as if the usual form had been observed.

Lastly, our will and pleasure is, that to all copies of the present Brief, signed by a notary public, and sealed by some dignitary of the Church, the same force and credit shall be given as to this original.

Given at Rome, at St. Mary the Greater, under the seal of the Fisherman, the 21st day of July, 1773, in the fifth year of our Pontificate.

A TRANSLATION

OF THE

BULL FOR THE RE-ESTABLISHMENT

OF THE ORDER OF JESUITS.*

PIUS, Bishop, Servant of the Servants of God.

(Ad perpetuam rei memoriam.)

The care of all the Churches confided to our humility by the Divine will, notwithstanding the lowness of our deserts and abilities, makes it our duty to employ all the aids in our power, and which are furnished to us by the mercy of Divine Providence, in order that we may be able, as far as the changes of times and places will allow, to relieve the spiritual wants of the *Catholic world*, without any distinction of *people and nations.*

Wishing to fulfil this duty of our Apostolic ministry, as soon as Francis Kareu (then living) and other secular priests resident for many years in the vast empire of Russia, and who had been members of the Company of Jesus suppressed by Clement XIV. of happy memory, had supplicated our permission to unite in a body, for the purpose of being able to apply themselves more easily, in conformity with their institution, to the instruction of youth in religion and good morals, to devote themselves to preaching, to confession, and the administration of the other sacraments, we felt it our duty the more willingly to comply with their prayer, inasmuch as the then reigning Emperor Paul I. had recommended the said priests in his gracious dispatch dated 11th August, 1800, in which, after setting forth his special regard for them, he declared to us that it would be agreeable to him to see the Company of Jesus established in his empire under our authority: and we, on our side, considering attentively the great advantage which these

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* Reprinted from the Protestant Advocate, Vol. III. p. 13, &c.

vast regions might thence derive; considering how useful those ecclesiastics, whose morals and learning were equally tried, would be to the Catholic religion, thought fit to second the wish of so great and beneficent a Prince.

In consequence, by our Brief, dated 7th March, 1801, we granted to the said Francis Kareu, and his colleagues residing in Russia, or who should repair thither from other countries, power to form themselves into a body or congregation of the Company of Jesus; they are at liberty to unite in one or more houses, to be pointed out by their superior, provided these houses are situated within the Russian empire. We named the said Francis Kareu General of the said congregation: we authorized them to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III. our predecessor, of happy memory, in order that the companions, in a religious union, might freely engage in the instruction of youth in religion and good letters, direct seminaries and colleges, and with the consent of the Ordinary, confess, preach the word of God, and administer the sacraments. By the same Brief we received the congregation of the Company of Jesus under our immediate protection and dependence, reserving to ourselves and our successors the prescription of every thing that might appear to us proper to consolidate, to defend it, and to purge it from the abuses and corruptions that might be therein introduced; and for this purpose we expressly abrogated such apostolical constitutions, statutes, privileges, and indulgences granted in contradiction to these concessions, especially the Apostolic Letters of Clement XIV. our predecessor, which begin with the words *Dominus ac Redemptor Noster*, only in so far as they are contrary to our Brief, beginning *Catholicæ*, and which was given only for the Russian empire.

A short time after we had ordained the restoration of the order of Jesuits in Russia, we thought it our duty to grant the same favour to the kingdom of Sicily, on the warm request of our dear son in Jesus Christ, King Ferdinand, who begged that the Company of Jesus might be re-established in his dominions and states as it was in Russia, from a conviction that in these deplorable times, the Jesuits were instructors most capable of forming youth to Christian piety and the fear of God, which is the beginning of wisdom, and to instruct them in science and letters. The duty of our pastoral charge leading us to second the pious wishes of these

illustrious monarchs, and having only in view the glory of God and the salvation of souls, we by our Brief, beginning *Per alias*, and dated the 30th July, 1804, extended to the kingdom of the Two Sicilies the same concessions which we had made for the Russian empire.

The *Catholic world* demands with *unanimous* voice the re-establishment of the Company of Jesus. We daily receive to this effect the most pressing petitions from our venerable brethren, the Archbishops and Bishops, and the most distinguished persons, especially since the abundant fruits which this company has produced in the above countries have been generally known. The dispersion even of the stones of the sanctuary in those recent calamities (which it is better now to deplore than to repeat); the annihilation of the discipline of the regular orders (the glory and support of religion and the Catholic church, to the restoration of which all our thoughts and cares are at present directed), require that we should accede to a wish so just and general.

We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; *and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ* THE VIGOROUS AND EXPERIENCED ROWERS *who volunteer their services, in order to break the waves of a sea which threaten every moment shipwreck and death.* Decided by motives so numerous and powerful, we have resolved to do now what we could have wished to have done at the commencement of our pontificate. After having by fervent prayers implored the Divine assistance, after having taken the advice and counsel of a great number of our venerable brothers the cardinals of the holy Roman Church, we have decreed, with full knowledge, in virtue of the plenitude of apostolic power, and with perpetual validity, that all the concessions and powers granted by us solely to the Russian empire and the kingdom of the Two Sicilies, shall henceforth extend to all our ecclesiastical States, *and also to all other States*. We therefore concede and grant to our well-beloved son, Taddeo Barzozowski, at this time General of the Company of Jesus, and to the other members of that company lawfully delegated by him, all suitable and necessary powers in order that the said States may freely and lawfully receive all those who shall wish to be admitted into the regular Order of the Company of Jesus, who,

under the authority of the General *ad interim,* shall be admitted and distributed, according to opportunity, in one or more houses, one or more colleges, and one or more provinces, where they shall conform their mode of life to the rules prescribed by St. Ignatius of Loyola, approved and confirmed by the Constitutions of Paul III. We declare besides, and grant power that they may freely and lawfully apply to the education of youth in the principles of the Catholic faith, to form them to good morals, and to direct colleges and seminaries; we authorize them to hear confessions, to preach the word of God, and to administer the sacraments in the places of their residence, with the consent and approbation of the Ordinary. We take under our tutelage, under our immediate obedience, and that of the Holy See, all the colleges, houses, provinces, and members of this Order, and all those who shall join it; always reserving to ourselves and the Roman Pontiffs our successors, to prescribe and direct all that we may deem it our duty to prescribe and direct, to consolidate the said company more and more, to render it stronger, and to purge it of abuses, should they ever creep in, which God avert. It now remains for us to exhort with all our heart, and in the name of the Lord, all superiors, provincials, rectors, companions, and pupils of this re-established society, to shew themselves at all times and in all places, faithful imitators of their father; that they exactly observe the rule prescribed by their great founder; that they obey with an always increasing zeal the useful advices and salutary counsels which he has left to his children.

In fine, we recommend strongly in the Lord, the company and all its members to our dear sons in Jesus Christ, the illustrious and noble Princes and Lords temporal, as well as to our venerable brothers the Archbishops and Bishops, and to all those who are placed in authority; we exhort, we conjure them not only not to suffer that these religious be in any way molested, but to watch that they be treated with all due kindness and charity.

We ordain that the present letters be inviolably observed according to their form and tenour, in all time coming; that they enjoy their full and entire effect; that they shall never be submitted to the judgment or revision of any judge, with whatever power he may be clothed; declaring null and of no effect any encroachment on the present regulations, either knowingly or from ignorance; and this notwithstanding any apostolical constitutions and ordi-

nances, especially the Brief of Clement XIV. of happy memory, beginning with the words *Dominus ac Redemptor Noster*, issued under the seal of the Fisherman, on the 22d of July, 1773, which we expressly abrogate as far as contrary to the present order.

It is also our will that the same credit be paid to copies, whether in manuscript or printed, of our present Brief, as to the original itself, provided they have the signature of some notary public, and the seal of some ecclesiastical dignitary; that no one be permitted to infringe, *or by an audacious temerity to oppose any part of this ordinance;* and that should any one take upon him to attempt it, let him know that he will thereby incur the indignation of Almighty God, and of the holy Apostles Peter and Paul.

Given at Rome, at Sancta Maria Major, on the 7th of August, in the year of our Lord 1814, and the 15th of our Pontificate.

(Signed) CARDINAL PRODATAIRE.
CARDINAL BRASCHI.

AN OUTLINE

OF THE

PRESENT CONDITION OF THE ROMISH CHURCH

IN THIS KINGDOM.*

The present condition of the Romish Church in this kingdom is not the growth of yesterday, but appears to have arisen from causes which, though little known or noticed, have been many years in operation. This history, it is hoped, may be hereafter written more in detail from materials which have been collected for that purpose. Here an outline only can be given.

About the year 1795, a small fraternity of Jesuits, described in the Laity's Directory for that year as "*the gentlemen of the English Academy at Liege*," were driven by the fury of the French Revolution to seek an asylum in this country. They established themselves at Stonyhurst, near Clithero, in Lancashire; of which house and estate a long and advantageous lease was granted to them by the owner, Mr. Weld, a gentleman of an ancient and wealthy Roman Catholic family. They consisted at this time, according to the description given by their apologist, Mr. Dallas, of "*a few ancient men*," whose settlement in the country excited no suspicion or alarm; but was rather greeted with a share of that public sympathy which was so honourably and charitably displayed towards all the victims of revolutionary violence. The professed design of these fugitives went at first no further than to undertake, as a means of providing for their own subsistence, the education of youth. The title assumed in the prospectus of the infant establish-

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* This Outline formed the Appendix to a Sermon preached in Canterbury Cathedral, by the Rt. Rev. William Grant Broughton, D.D. Bishop of Australia.

ment, is that of "The College of Stonyhurst;" which was described as conveniently prepared for the accommodation of 150 scholars. In addition to the pupils whose circumstances enabled them to pay the regulated charges for boarding and tuition, it was generally understood that a certain number of the children of poorer parents were received, for gratuitous education, upon the foundation of the college; who might be afterwards adopted into the Society and employed in forwarding its designs, as they should be found to unite a suitable inclination for the service, with promising talents and the requisite degree of flexibility. Thus without one dissenting voice was a foundation laid for the re-establishment of an order which had been finally expelled from England, A.D. 1604. An instance was now to be given of the pertinacity with which it adheres to the design of its institution; and of the expansive vigour with which its growth advances wherever any germe is suffered to make a lodgment. The design proceeded prosperously. The proposed number of pupils was speedily obtained; and with the funds thus placed at their disposal, the directors proceeded to prepare for far more extended operations. Continued improvements of the estate were accomplished. The mansion, which when first occupied by the society, had become much dilapidated by time and neglect, was gradually put into a state of complete repair: and, at a very great expense, a large and handsome building was added to the original fabric. Means were thus obtained for a great extension of the original scheme; insomuch that the number of students for several years past may not have been short of 300. As their resources thus increased, more extended plans occupied the thoughts of the fathers; and while, by means of the influence which their large expenditure secured to them, the work of proselytism continued to extend in the neighbourhood of Stonyhurst, and to make some progress in other parts of the kingdom, through the exertions of those judiciously planted agents who were issuing yearly from the college, the immediate successors of that feeble band which had professed to seek no more than a refuge from overwhelming misfortune, found themselves in a situation to extend their exertions beyond the limits of England.

The Parliamentary foundation of the College of Maynooth had given in Ireland the first promise of a revival of Roman Catholic influence. Yet there were still some circumstances which di-

minished the satisfaction with which the institution was regarded by such of the titular hierarchy as held what are termed ultramontane sentiments. The heads of the Roman Catholic Church in Ireland had generally sided with the Jesuits. They are believed to have unanimously accepted the Bull Unigenitus; and to have acquiesced in other edicts which had a like tendency to exalt the papal power. They appear, therefore, to have viewed with displeasure and alarm the disposition towards Jansenism manifested at Maynooth, and even threatening to obtain there a positive ascendancy. As an instance of its prevalence may be mentioned that Dr. Ferris, one of the Professors, a man of learning, and highly esteemed among the pupils, had in lecturing his class ventured so near the borders of heresy as to affirm that "the merits of the saints, compared with the merits of Christ, were no more than a drop of water compared with the ocean." It was thence obvious that measures could not be too speedily taken to meet this pressing danger, and to restore the tenets of Jesuitism to their proper ascendancy. For the accomplishment of this object recourse was had to the establishment of Stonyhurst; on the perfect orthodoxy of which not a shade of suspicion had ever been cast, and which was now in circumstances to afford very important aid. The Rev. Peter Kenny, who had been educated partly at Stonyhurst, and afterwards in the College of Palermo, was translated from the former residence to Maynooth, where he filled the office of Vice-President: that of President being at the same time held by Dr. Murray, the present titular Archbishop of Dublin. In addition to the proper duties of his collegiate office, Mr. Kenny was also entrusted with the occasional charge of conducting the "Retreats," or those seasons at which the students are accustomed to retire for the sake of meditation and discussion. The subjects for consideration at such times are fixed by the conductor, who also delivers every day one or more hortatory discourses; and may, at the conclusion of the Retreat, hear the confessions of such students as apply to him. Mr. Kenny thus enjoyed most ample and favourable opportunities of inculcating the principles of his order, and of eradicating any opinions of an opposite complexion which, through his intimate acquaintance with the most secret sentiments of the students, he might discover the slightest tendency in any of them to adopt. The testimonies which he had given of the most devoted

and resolute attachment to the cause of the Society, were so many proofs of the wisdom of those who selected him to fill these situations, where his zeal and his talents might be directed to the best account. He had, it appears, from his own evidence, taken the simple vows of the Order during his residence in England; but doubts have arisen whether he could be lawfully aggregated in a country where a restoration of the Society by the Pope had not taken place, he was compelled to seek elsewhere an opportunity of being unquestionably incorporated. The Order, most seasonably for his purpose, had been re-established in Sicily by a special brief of the Pope in 1804: and Mr. Kenny, therefore, proceeded to Palermo, where in 1808 he became formally and certainly aggregated as a member of the Society of Jesuits. This display of resolution, and of indefatigable perseverance in the cause, clearly pointed out this individual as one whose services might be relied on whenever a suitable opportunity should present itself for employing them in the great and growing design of which the Jesuits were at the head. And such an occasion was not long wanting. The College of Maynooth it should be observed, being expressly limited to the education of ecclesiastics, did not completely fulfil the wishes of the leaders of the Society; whose object was then, as it ever has been, by means of their peculiar system of education to obtain influence not over the clergy alone, but over the minds of men of all ranks and professions; especially of those who might probably rise to eminence and influence in political and secular pursuits. An attempt had, therefore, been made to erect a lay-college within the walls of Maynooth; but the design was defeated, after having made some progress, by the firmness of the late Mr. Abbot, afterwards Lord Colchester, who justly thought that such a proceeding was a plain infraction of the condition upon which the college was endowed. The design, however, was too advantageous to be altogether abandoned. Negotiations were set on foot for the purchase of a suitable property in a convenient situation, and towards the close of 1813 an agreement was made with the proprietor of Clongowes Wood, in the county of Kildare, and six miles from Maynooth, for the surrender of that estate as the site of the proposed lay-seminary or college. It was opened in July 1814, for the reception of scholars; Mr. Kenny having been appointed to the office of President. All circumstances, indeed,

seemed to concur most favourably for the advancement of the design; for at the same precise period of time, (viz. in August, 1814), the Pope, with a memorable coincidence, issued his Bull for the restoration of the order of Jesuits; and, so far as the validity of the vows is concerned, they were from that moment re-established throughout the world. There was now, therefore, no longer any question as to the regularity and sufficiency of a profession made in this country; and great facility was thus afforded for the aggregation of members. Mr. Kenny was joined at Clongowes by others of his order, who undertook with him the task of education; and the affiliation of the younger establishment with the parent institution of Stonyhurst, was thus rendered complete. The two societies have since maintained constant intercourse and mutual good understanding; and, with force more effective because united, have proceeded in the design to catholicize the British empire. A striking circumstance in illustration of the rapid revival of the influence of Romanism may be mentioned upon the authority of Mr. Kenny, who states upon oath, that there were but two members of the Jesuit order besides himself in the whole of Ireland, when he was appointed Vice-President of Maynooth. When he, after a short interval, removed to Clongowes, the number of priests, and of those who might become priests, had increased to nearly twenty. And from a return ordered by the House of Commons to be printed, 15th of June, 1830, the number of persons in Ireland bound by the Jesuit vows appears to have been 58; in England at the same time, 117. All these, with any augmentation which may have taken place during the ensuing five years, have grown up as suckers from that, in appearance exanimate, root which was planted at Stonyhurst not forty years before.

This design for reviving the Roman Catholic Faith in England has been thought deserving of more than domestic encouragement. It has attracted the attention of foreign states, and has its branches extended especially to Rome. "The English Catholic Library" is established with the avowed purpose of obtaining proselytes, by lending gratuitously books treating of religious controversy and piety "especially to their Protestant countrymen" when under the influence of admiration of the ceremonies of the Church in "that seat of Catholicity." "Many proofs," it is boasted, have lately been given "of *the happy effect* of those books of instruction;"

and certainly, when it is considered what crowds are attracted to Rome of Protestants ill-grounded in the principles of their own faith, and most favourably situated for receiving the desired impression, as well as how extended may be their influence in multiplying the same impression on their return home, this source of conversions is not to be thought lightly of. An Institution of more direct influence is "the English College" at Rome, which is carefully cherished and mainly relied on, as an effective instrument for advancing the cause of the Romish Church in this country. A very remarkable proof of the deep policy by which it has recently been thought worth while to attach the students of this institution by redoubled ties to the service for which they are destined, was afforded in October, 1827; when, for the first time during several centuries, the Pope himself visited their summer retreat about fourteen miles from Rome. A very striking account is extant, written by a former student of Stonyhurst, but then a member of the English college, who was present on the occasion. A most animated picture is drawn of the extreme affability and condescension of His Holiness, allowing them to kiss his foot and his hand, blessing their beads, dining at their table, conferring upon them as they knelt before him the very significant appellation of "*the hope of the Church*," and after his departure sending them as a present a beautiful young calf, ornamented with flowers, and moreover issuing directions to his masters of ceremonies that in the procession of Corpus Christi the students of the English College should carry the Baldacchino, or hangings, which are borne over the Pope as he carries the Holy Sacrament. Such attentions are not lavished without an object; and when the period chosen for this manifestation is considered in connexion with other well-known circumstances, but slender doubts can remain as to what is "the *hope* of the Church," or how it is expected to be realized.

These, among many other indications furnish the ground upon which it is assumed that a design is now in progress of execution, for re-establishing in England the Roman Catholic Religion. The chief agency is evidently entrusted to the Jesuits; upon which part of the subject an observation must be offered, which highly concerns all who even without any particular regard for religion, are anxious for the general welfare of the community. The restoration of that order by Pius VII. has given compactness and momentum to elements which before that were scattered and

comparatively inert. Under what circumstances was this effected, and how is it likely to involve us? The Jesuits within little more than two centuries (1555 to 1773), had suffered thirty-seven expulsions from various states. Such of these as took place during the 18th century had occured in those states of Europe which are most devoted to the Romish faith: viz. Savoy, 1729; Portugal, 1759; Spain and the two Sicilies, 1767; Parma, 1768; Malta, 1768. Lastly, as if to crown the whole by a most signal and exemplary instance, they were in 1773, suppressed at Rome and in all Christendom by a Bull of Pope Clement XIV. This prelate was cautious and temperate in disposition, not unaware of the importance to the Church of the services of this Order, nor of the scandal which must arise from his suppression of it. He had within his reach in the archives of the Propaganda, sources of information to which the rest of the world had not access. He deliberated upon these and upon the pleadings of the Society in its own justification during four years, and at the conclusion of that interval, deliberately set his hand to the instrument of suppression. Thus *ex Cathedra* he pronounced the Society to be inherently wicked and mischievous, dangerous to the peace of the world, and unworthy of any longer toleration. Severe as this censure may appear, the Abbé de Bernis, at that time Ambassador from France to Rome, declares from his own acquaintance with the facts, that the Sovereign Pontiff "would have been more than sufficiently justified, if the love of peace had not closed his mouth." Forty years after this the world beheld with astonishment the issue of a Bull by the reigning Pope, reversing the decree of his predecessor, legalizing the vows of that so often prohibited Society, and placing it in a condition to exercise, in all the countries of the world, that discipline which all had united in pronouncing injurious to their welfare. The Bull of Pope Clement amounted to a verdict against the Jesuits, who had been accused of insatiable avidity for temporal possessions, dangerous seditions, massacres, hatreds, enmities, prevarications which must destroy all social confidence, and treasonable practices such as endangered the safety of all governments. Yet Pope Pius, unaccountably forgetting or purposely omitting to notice this condemnation, restored the Society in a most unqualified manner. He without any reserve recalled to existence an Order against which the most papistical states, and the papacy itself had united in pronouncing sentence; and their

unanimous conclusion was, that the Jesuits did not compensate, even by their exertions on behalf of the Church, for the horrible mischiefs of which they were in other respects the authors. Yet the head of the Church of Rome restored this Society in all its plenitude; neither accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to it, nor expressing his own disapprobation of them, nor so much as giving a public caution against their re-introduction. The only reason dwelt upon in justification of his proceeding is the security of the Church. Placed as he is in the bark of St. Peter, and tossed with continual storms, he should deem himself on his pontifical responsibility guilty of a great crime towards God, if he should neglect to employ "THESE VIGOROUS AND EXPERIENCED ROWERS" who volunteer their services. Verily it must be assumed that the end sanctifies the means, or how could the Church have lent its sanction to the restoration of a fraternity which the Church itself had condemned and suppressed as the sources of ineffable enormities?

But whether the Church of Rome is prepared to justify this proceeding, or whether, having resorted to it in a moment of desperation, yet now, finding how well it has answered, she will set all censure at defiance, the consequence to ourselves is precisely the same. The Society being restored and once again planted in England, has directed all its energies to recover for the Roman Catholic Faith, its lost dominion over the people. Other of the regular orders, encouraged by the example of the Jesuits, have resumed operations. Six Colleges, besides Stonyhurst, under the direction of one or other of these orders, are now in activity upon a very extended scale, in various parts of the kingdom; and, as described in the Laity's Directory for the present year, the Roman Catholic Chapels in England and Wales are in number 410.* A

* It will thus appear from the accounts that have reached your Committee—chiefly from the published statements of Roman Catholics themselves—that there are now 519 chapels open for service, and 43 in progress of erection in this island.

Tenth Annual Report of the British Society for promoting the religious principles of the Reformation.

mere inspection of the newspapers from day to day will furnish evidence of their rapid increase; and confirmation, if it were required, that not one of these establishments is reared up without furnishing its sheaf to the harvest of proselytes.

These truths are stated here with a view of at once confirming the assertion in the Sermon, and of awakening the attention of the Protestant Clergy and people to the actual position occupied by their adversaries. Our engagement is an arduous one; for it requires us to keep the middle path between two equally dangerous extremes: to maintain liberty of conscience, and to excite attachment for purity of doctrine, yet at the same time not to give occasion or countenance to that irregular intemperate zeal which threatens to dash in pieces like a potter's vessel the very frame and fabric of the Church. If we would preserve what is left us of our Protestant institutions, we must be careful above all things to have *union among ourselves*.

THE END.

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